

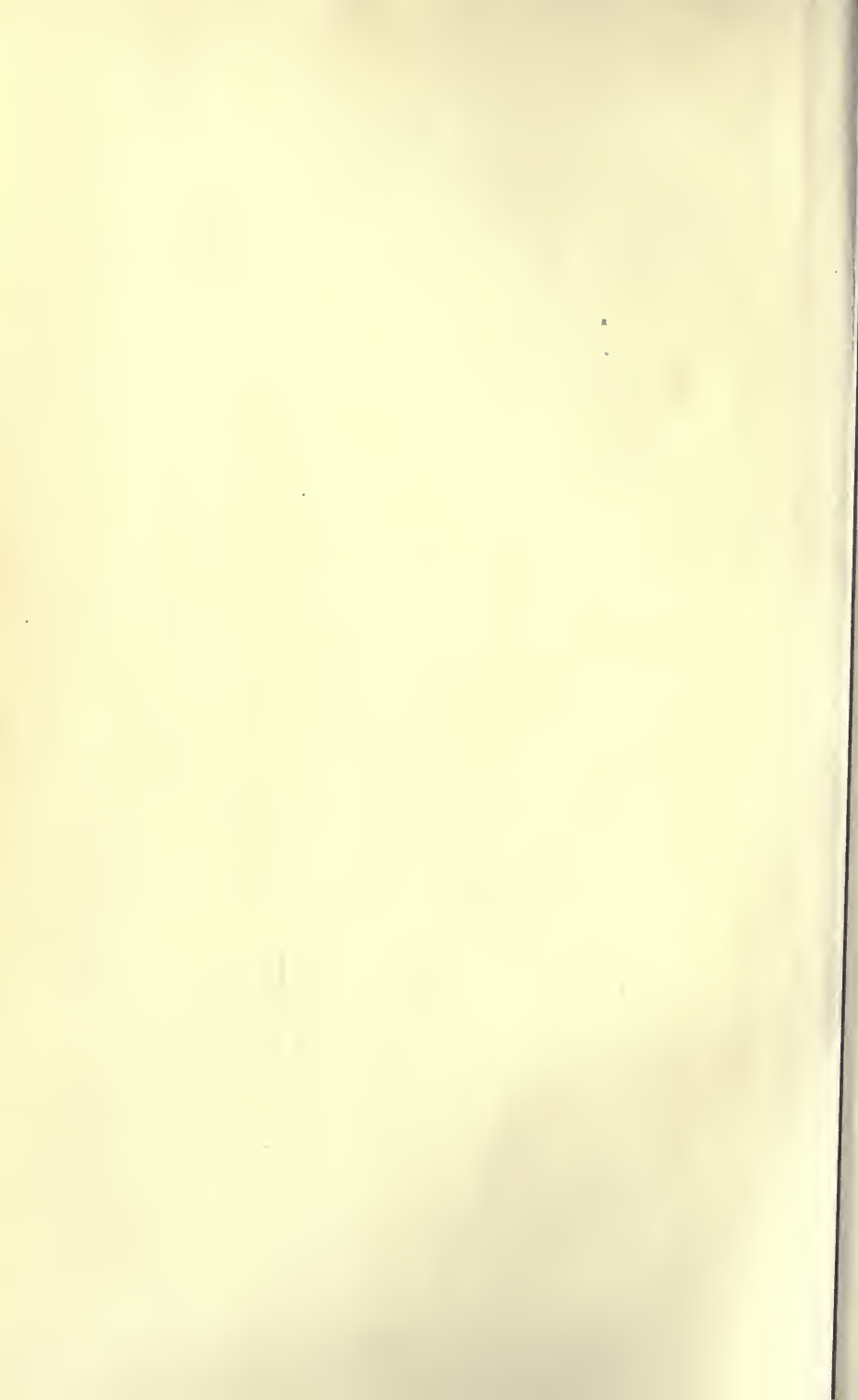
UNIVERSITY OF TORONTO DUPL



3 1761 00361311 4

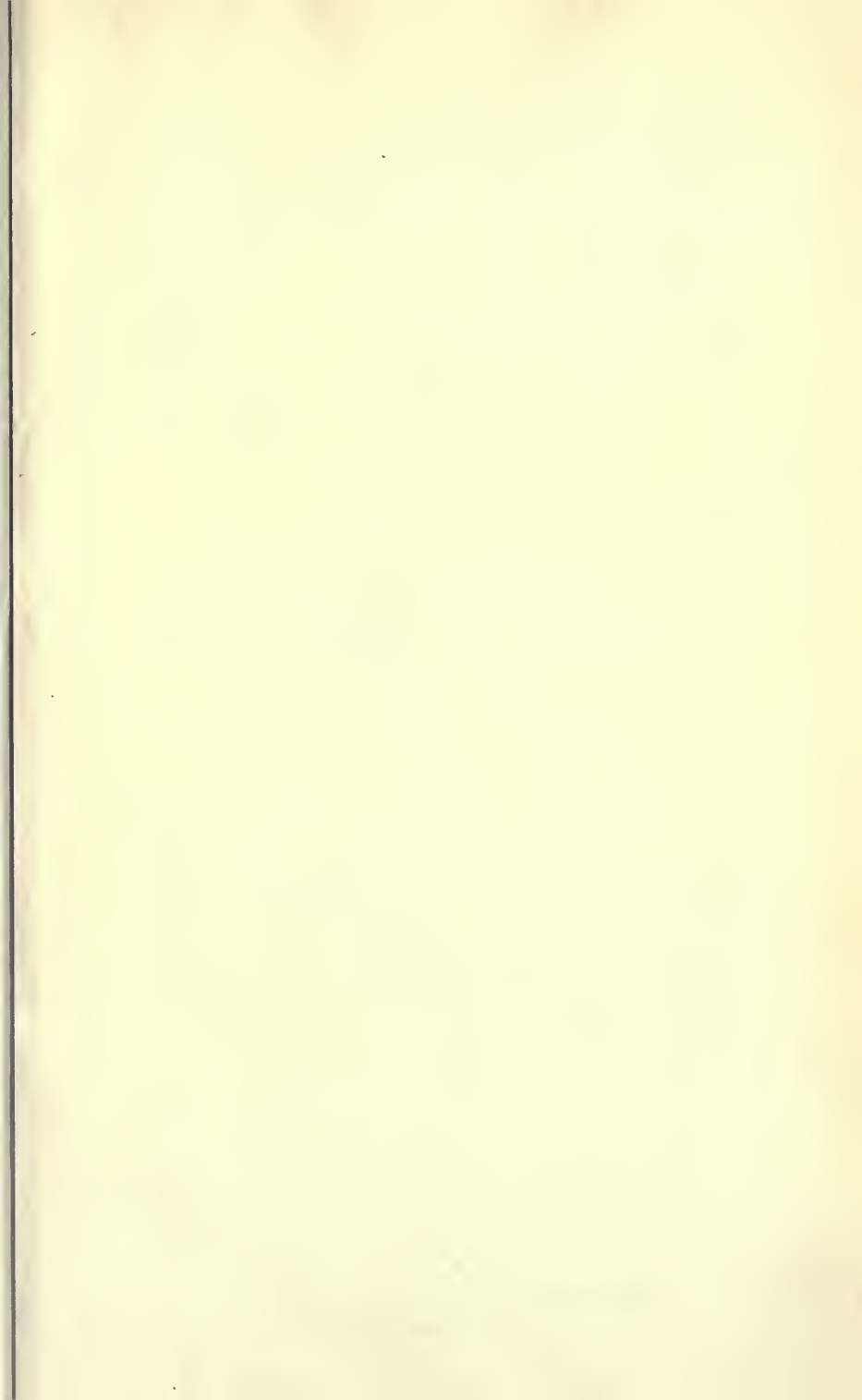


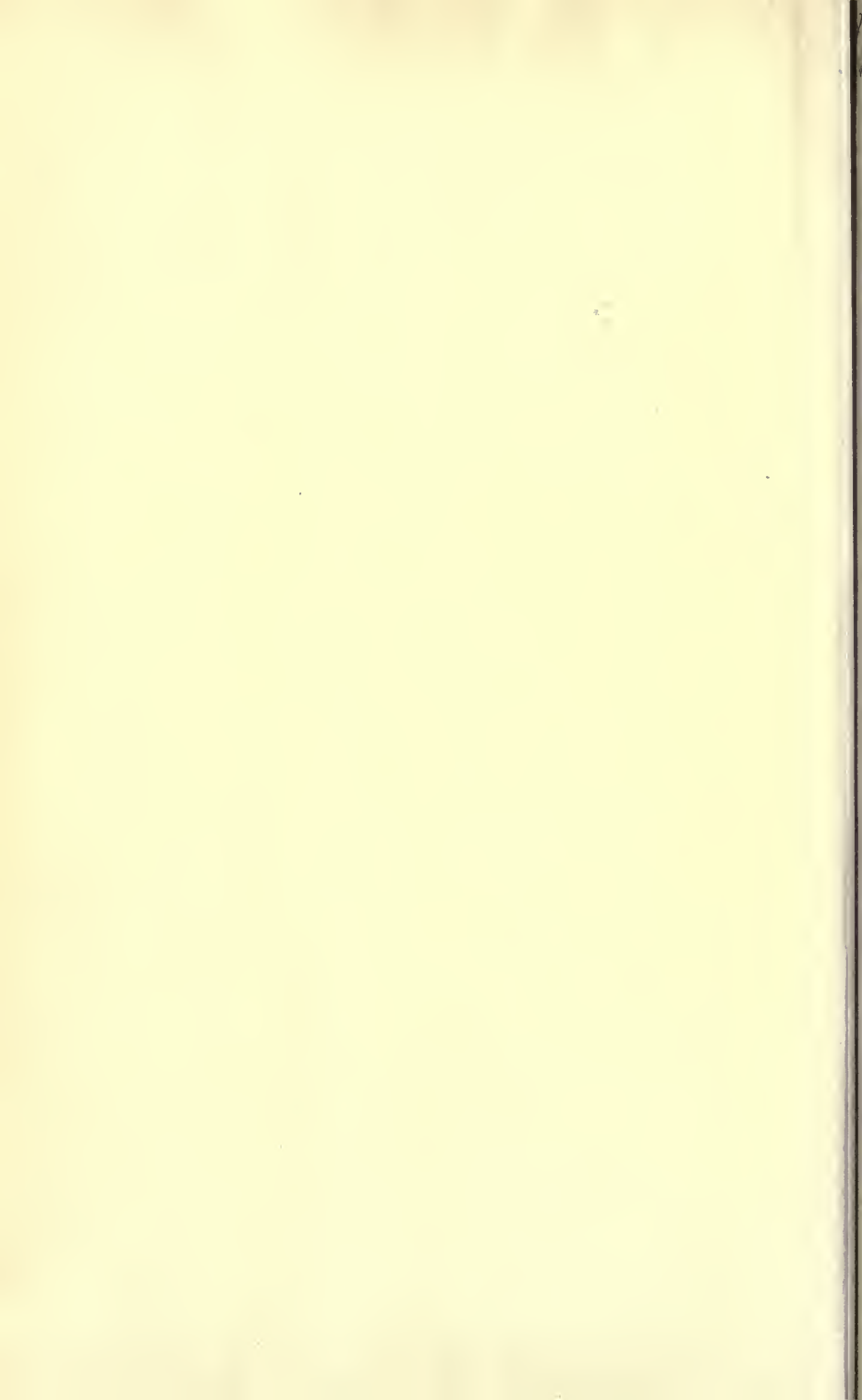












Early English Text Society.

PR  
1119  
A2  
no 137.

118038  
118111

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,

DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,

AMEN CORNER, E.C.

# Early English Text Society.

## Committee of Management:

Director: DR. FREDERICK J. FURNIVALL, M.A.

Treasurer: HENRY B. WHEATLEY, Esq.

Hon. Sec.: W. A. DALZIEL, Esq., 67 VICTORIA ROAD, FINSBURY PARK, N.

Hon. Secs. { North & East: Prof. G. L. KITTREDGE, Harvard Coll., Cambr., Mass.  
for America: { South & West: Prof. J. W. BRIGHT, Johns Hopkins Univ., Baltimore.

REV. DR. ANDREW CLARK, M.A.

PROF. NAPIER, M.A., PH.D.

PROF. ISRAEL GOLLANCZ, D.LIT.

ALFRED W. POLLARD, M.A.

SIDNEY L. LEE, M.A., D.LIT.

PROF. J. SCHICK, PH.D.

HENRY LITTLEHALES, Esq.

REV. PROF. WALTER W. SKEAT, LITT.D.

REV. PROF. J. E. B. MAYOR, M.A.

DR. HENRY SWEET, M.A.

SIR J. A. H. MURRAY, D.Litt.

DR. W. ALDIS WRIGHT, M.A.

(With power to add Workers to their number.)

## Bankers:

THE UNION OF LONDON AND SMITH'S BANK, 2, PRINCES STREET, E.C.

THE Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the *Extra Series*.

During the forty-five years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £30,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26, and 33. Dr. Otto Glauning has undertaken *Seinte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

**October 1909.** A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promised to give the Society an edition of his MS. prepared by Dr. Hardin Craig of Princeton, and it will be issued next year as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original-Series Texts for 1908 were, No. 135, Part II of the *Coventry Leet Book*, copied and edited by Miss M. Dormer Harris; No. 136, Part II of *The Brut*, or *The Chronicles of England*, edited by Dr. F. Brie, showing the name CHAUCER in the Roll of Battle Abbey; and No. 135b, *Extra Issue*, an off-print—by the kind leave of the Syndics of the Cambridge University Press, the Editors of the *Cambridge History of English Literature*, and the author,—of Prof. J. M. Manly's chapter on *Piers the Plowman and its Sequence* (Camb. Hist. ii. 1-42), urging the fivefold authorship of the *Vision*; but as this is contested by Dr. J. J. Jusserand, his article in *Modern Philology* for June 1909 will be issued by the Society next year, with Prof. Manly's Answer to it, and Dr. Jusserand's Rejoinder, as well as the *Modern Language Review* article by Messrs. Chambers and Grattan.

The Original Series Texts for 1909 will be No. 137, the *Twelfth-Century Homilies* in MS. Bodley 343, edited by A. O. Belfour, M.A.; and No. 138, the *Coventry Leet Book*, Part III, edited by Miss M. Dormer Harris. The Texts for 1910 and future years will be chosen from *Earth upon Earth*, all the known texts, edited by Dr. Hilda Murray; Part IV of the *Coventry Leet Book* and Part III of *The Brut*; Capgrave's *Lives of St. Augustine and St. Gilbert of Sempringham*, A.D. 1451, edited by J. J. Munro; *The Wars of Alexander the Great*, edited from the Thornton MS. in the Northern dialect, by J. S. Westlake, M.A., and L. A. Magnus, L.B.; Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; Part III of the *English Register of Godstow Nunnery*, and Part II of the *English Register of Oseney Abbey*, edited by the Rev. Dr. Andrew Clark. Future texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechiez*, and comments on them, by Mr. Dickson-Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford No. 85, by Prof. J. W. H. Atkins; and the *Early Verse and Prose* in the Harleian MS. 2253, re-edited by Dr. Hilda Murray. Canon Wordsworth of Marlborough has given the Society a copy of the *Leofric Canonical Rule*, Latin and Anglo-Saxon, Parker MS. 191, C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht *Capitula* of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1908 were, No. CII, a new edition of the famous Early-English Dictionary (the first English and Latin one), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.;—in which the Editor, the Rev. A. I. Mayhew, M.A., has followed and printed his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition is thus the first modern one that really represents its original, a point on which Mr. Mayhew's insistence has met with the sympathy of all our Members;—and No. CIII, *Lydgate's Troy Book*, Part II, Book III, edited by Dr. Hy. Bergen.

The Extra-Series Texts for 1909 are, No. CIV, *The Non-Cycle Mystery Plays*, re-edited by O. Waterhouse, M.A.; and No. CV, *The Tale of Beryn*, with a Prologue of the merry *Adventure of the Pardoner with a Tapster at Canterbury*, printed from a cast of the Chaucer Society's plates. As the Society hadn't money enough to pay for its *Troy Book*, Part II, in 1908, it has to take that out of its income of 1909; and it has therefore been obliged to borrow from the Chaucer Society the amusing *Tale of Beryn*, edited by Dr. Furnivall and the late W. G. Boswell-Stone.

Future Extra-Series Texts will be *Lydgate's Minor Poems*, with a settlement of the *Lydgate Canon*, ed. by Dr. H. N. MacCracken; *Lydgate's Troy Book*, Part III, edited by Dr. Hy. Bergen; *De Medicina*, re-edited by Prof. Delcourt; *Lovelich's Romance of Merlin*, re-edited by Dr. E. A. Kock, Part II; Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of *Mirk's Festial*, Part II; Dr. M. Konrath's re-edition of *William of Shorham's Poems*, Part II; Prof. Erdmann's re-edition of *Lydgate's Siege of Thebes* (issued also by the Chaucer Society); Prof. Israel Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., about 1360; Dr. Norman Moore's re-

edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. about 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India).

Later Texts for the Extra Series will include *The Three Kings' Sons*, Part II, the Introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguileville's *Pilgrimage of the Soule*, in English prose, edited by Mr. Hans Koestner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguileville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguileville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguileville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.<sup>1</sup> Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,<sup>2</sup> a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishting, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.<sup>3</sup> A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condense and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:<sup>4</sup> "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Hertridge's edition of the *Gesta Romanorum* for the Society. In February 1464,<sup>5</sup> Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguileville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.<sup>6</sup> By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishting in the Society's edition.

The Second Version of Deguileville's *Pèlerinage de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for the Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399,<sup>7</sup> and Additional 22,937<sup>8</sup> and 25,594<sup>9</sup>) are all of the First Version.

Besides his first *Pèlerinage de l'Homme* in its two versions, Deguileville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishting of 1413, *The Pilgrimage of the Soule* (with poems, by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,<sup>10</sup> at

<sup>1</sup> He was born about 1295. See Abbé GOUJER's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

<sup>2</sup> The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

<sup>3</sup> These 3 MSS. have not yet been collated, but are believed to be all of the same version.

<sup>4</sup> Another MS. is in the Pepys Library.

<sup>5</sup> According to Lord Aldenham's MS.

<sup>6</sup> These were printed in France, late in the 15th or early in the 16th century.

<sup>7</sup> 15th cent., containing only the *Vie humaine*.

<sup>8</sup> 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

<sup>9</sup> 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Amé*: both incomplete.

<sup>10</sup> Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.

Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englishe's interesting Epilog in the Egerton MS. This prose englisging of the *Sowle* has been copied and will be edited for the Society by Mr. Hans Koestner. Of the Pilgrimage of Jesus, no englisging is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englisging of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. An Editor for it is wanted. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,<sup>1</sup> Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmeler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Hulme, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has wovon between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

<sup>1</sup> Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

## ORIGINAL SERIES. (One guinea each year.)

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 16s. 1864
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s. "
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, D.C.L. 4s. "
4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris. 10s. "
5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s. 1865
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s. "
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s. "
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s. "
9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s. "
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d. "
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. J. Small, M.A. 3s. "
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s. "
13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne: re-edited by Dr. Otto Glauning. [Out of print. 1866
14. Kyng Horn, Floris and Blanchefleur, &c., ed. Rev. J. R. Lumby, D.D., re-ed. Dr. G. H. McKnight. 5s. "
15. Political, Religious, and Love Poems, ed. F. J. Furnivall. 7s. 6d. "
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall. 1s. "
17. Parallel Extracts from 45 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat. 1s. "
18. Hall Meidenhad, ab. 1200, ed. Rev. O. Cockayne, re-edited by Dr. F. J. Furnivall. [At Press. "
19. Lyndesay's Monarchie, &c., Part II., ed. J. Small, M.A. 3s. 6d. "
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry. 1s. [At Press. "
21. Merlin, Part II., ed. H. B. Wheatley. 4s. "
22. Partenay or Lusignen, ed. Rev. W. W. Skeat. 6s. "
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d. "
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s. 1867
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhad, ed. F. J. Furnivall. 1s. "
26. Religious Pieces in Prose and Verse, from R. Thornton's MS., ed. Rev. G. G. Perry. 2s. [At Press. "
27. Levins's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s. "
28. William's Vision of Piers the Plowman, 1362 A.D.; Text A, Part I., ed. Rev. W. W. Skeat. 6s. "
29. Old English Homilies (ab. 1220-30 A.D.). Series I, Part I. Edited by Rev. Dr. R. Morris. 7s. "
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s. "
31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruynge, Curtasye, and Demeanor, the Babees Book, Urbanitatis, &c., ed. F. J. Furnivall. 12s. "
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. [Reprinting. "
34. Old English Homilies (before 1300 A.D.). Series I, Part II., ed. R. Morris, LL.D. 8s. "
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s. "
36. Merlin, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s. 1869
37. Sir David Lyndesay's Works, Part IV., Ane Satyre of the Three Estaitis. Ed. F. Hall, D.C.L. 4s. "
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d. "
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson & G. A. Panton. Pt. I. 10s. 6d. "
40. English Gilds, their Statutes and Customs, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s. 1870
41. William Lauder's Minor Poems. Ed. F. J. Furnivall. 3s. "
42. Bernardus De Cura Rei Familiaris, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s. "
43. Ratis Raving, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s. "
44. The Alliterative Romance of Joseph of Arimathe, or The Holy Grail: from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph: ed. Rev. W. W. Skeat, M.A. 5s. 1871
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. "
46. Legends of the Holy Rood, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s. "
47. Sir David Lyndesay's Works, Part V., ed. Dr. J. A. H. Murray. 3s. "
48. The Times' Whistle, and other Poems, by R. C., 1616; ed. by J. M. Cowper, Esq. 6s. "
49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s. 1872
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, ed. H. Sweet, M.A. Part II. 10s. "
51. The Life of St Juliana, 2 versions, A.D. 1230, with translations; ed. T. O. Cockayne & E. Brock. 2s. "
52. Palladius on Husbandrie, english (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10s. "
53. Old-English Homilies, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s. 1873
54. The Vision of Piers Plowman, Text C: Richard the Redeles (by William, the author of the Vision) and The Crowned King; Part III., ed. Rev. W. W. Skeat, M.A. 18s. "
55. Generydes, a Romance, ab. 1440 A.D., ed. W. Aldis Wright, M.A. Part I. 3s. "
56. The Gest Hystoriale of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d. 1874
57. The Early English Version of the "Cursor Mundi"; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10s. 6d. "
58. The Blickling Homilies, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8s. "
59. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s. 1875

60. *Meditacyuns on the Soper of our Lorde* (by Robert of Brunne), edited by J. M. Cowper. 2s. 6d. 1875
61. *The Romance and Prophecies of Thomas of Erceeldoune*, from 5 MSS.; ed. Dr. J. A. H. Murray. 10s. 6d. ,,
62. *The "Cursor Mundi,"* in four Texts, ed. Rev. Dr. R. Morris. Part III. 15s. 1876
63. *The Blickling Homilies*, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 7s. ,,
64. *Francis Thynne's Embleames and Epigrams*, A.D. 1600, ed. F. J. Furnivall. 7s. ,,
65. *Be Domes Dæge* (Bede's *De Die Judicii*), &c., ed. J. R. Lumby, B.D. 2s. ,,
66. *The "Cursor Mundi,"* in four Texts, ed. Rev. Dr. R. Morris. Part IV., with 2 autotypes. 10s. 1877
67. *Notes on Piers Plowman*, by the Rev. W. W. Skeat, M.A. Part I. 21s. ,,
68. *The "Cursor Mundi,"* in 4 Texts, ed. Rev. Dr. R. Morris. Part V. 25s. 1878
69. *Adam Davie's 5 Dreams about Edward II.*, &c., ed. F. J. Furnivall, M.A. 5s. ,,
70. *Generydes*, a Romance, ed. W. Aldis Wright, M.A. Part II. 4s. ,,
71. *The Lay Folks Mass-Book*, four texts, ed. Rev. Canon Simmonds. 25s. 1879
72. *Palladius on Husbandrie*, englisht (ab. 1420 A.D.). Part II. Ed. S. J. Hertridge, B.A. 15s. ,,
73. *The Blickling Homilies*, 971 A.D., ed. Rev. Dr. R. Morris. Part III. 10s. 1880
74. *English Works of Wyclif*, hitherto unprinted, ed. F. D. Matthew, Esq. 20s. ,,
75. *Catholicon Anglicum*, an early English Dictionary, from Lord Monson's MS. A.D. 1483, ed., with Introduction & Notes, by S. J. Hertridge, B.A.; and with a Preface by H. B. Wheatley. 20s. 1881
76. *Aelfric's Metrical Lives of Saints*, in MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A. Part I. 10s. ,,
77. *Beowulf*, the unique MS. autotyped and transliterated, edited by Prof. Zupitza, Ph.D. 25s. 1882
78. *The Fifty Earliest English Wills*, in the Court of Probate, 1387-1439, ed. by F. J. Furnivall, M.A. 7s. ,,
79. *King Alfred's Orosius*, from Lord Tollenache's 9th century MS., Part I, ed. H. Sweet, M.A. 13s. 1883
- 79b. *Extra Volume*. Facsimile of the Epinal Glossary, ed. H. Sweet, M.A. 15s. ,,
80. *The Early-English Life of St. Katherine and its Latin Original*, ed. Dr. Eikenkel. 12s. 1884
81. *Piers Plowman: Notes, Glossary, &c.* Part IV, completing the work, ed. Rev. Prof. Skeat, M.A. 18s. ,,
82. *Aelfric's Metrical Lives of Saints*, MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A., LL.D. Part II. 12s. 1885
83. *The Oldest English Texts, Charters, &c.*, ed. H. Sweet, M.A. 20s. ,,
84. *Additional Analogs to 'The Wright's Chaste Wife,'* No. 12, by W. A. Clouston. 1s. 1886
85. *The Three Kings of Cologne.* 2 English Texts, and 1 Latin, ed. Dr. C. Horstmann. 17s. ,,
86. *Prose Lives of Women Saints*, ab. 1610 A.D., ed. from the unique MS. by Dr. C. Horstmann. 12s. ,,
87. *Early English Verse Lives of Saints* (earliest version), Laud MS. 108, ed. Dr. C. Horstmann. 20s. 1887
88. *Hy. Bradshaw's Life of St. Werburghe* (Pynson, 1521), ed. Dr. C. Horstmann. 10s. ,,
89. *Vices and Virtues*, from the unique MS., ab. 1200 A.D., ed. Dr. F. Holthausen. Part I. 8s. 1888
90. *Anglo-Saxon and Latin Rule of St. Benet*, interlinear Glosses, ed. Dr. H. Logeman. 12s. ,,
91. *Two Fifteenth-Century Cookery-Books*, ab. 1430-1450, edited by Mr. T. Austin. 10s. ,,
92. *Eadwine's Canterbury Psalter*, from the Trin. Cambr. MS., ab. 1150 A.D., ed. F. Harsley, B.A. Pt. I. 12s. 1889
93. *Defensor's Liber Scintillarum*, edited from the MSS. by Ernest Rhodes, B.A. 12s. ,,
94. *Aelfric's Metrical Lives of Saints*, MS. Cott. Jul. E 7, Part III., ed. Prof. Skeat, Litt.D., LL.D. 12s. 1890
95. *The Old-English version of Bede's Ecclesiastical History*, re-ed. by Dr. Thomas Miller. Part I, § 1. 18s. ,,
96. *The Old-English version of Bede's Ecclesiastical History*, re-ed. by Dr. Thomas Miller. Pt. I, § 2. 18s. 1891
97. *The Earliest English Prose Psalter*, edited from its 2 MSS. by Dr. K. D. Buelbring. Part I. 15s. ,,
98. *Minor Poems of the Vernon MS.*, Part I., ed. Dr. C. Horstmann. 20s. 1892
99. *Cursor Mundi*. Part VI. Preface, Notes, and Glossary, ed. Rev. Dr. R. Morris. 10s. ,,
100. *Capgrave's Life of St. Katharine*, ed. Dr. C. Horstmann, with Forewords by Dr. Furnivall. 20s. 1893
101. *Cursor Mundi*. Part VII. Essay on the MSS., their Dialects, &c., by Dr. H. Hupe. 10s. ,,
102. *Lanfranc's Chirurgie*, ab. 1400 A.D., ed. Dr. R. von Fleischhacker. Part I. 20s. 1894
103. *The Legend of the Cross*, from a 12th century MS., &c., ed. Prof. A. S. Napier, M.A., Ph.D. 7s. 6d. ,,
104. *The Exeter Book* (Anglo-Saxon Poems), re-edited from the unique MS. by I. Gollancz, M.A. Part I. 20s. 1895
105. *The Prymer or Lay-Folks' Prayer-Book*, Camb. Univ. MS., ab. 1420, ed. Henry Littlehales. Part I. 10s. ,,
106. *R. Misyn's Fire of Love and Mending of Life* (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15s. 1896
107. *The English Conquest of Ireland*, A.D. 1166-1185, 2 Texts, 1425, 1440, Pt. I, ed. Dr. Furnivall. 15s. ,,
108. *Child-Marriages and -Divorces, Trothplights, &c.* Chester Depositions, 1561-6, ed. Dr. Furnivall. 15s. 1897
109. *The Prymer or Lay-Folks' Prayer-Book*, ab. 1420, ed. Henry Littlehales. Part II. 10s. ,,
110. *The Old-English version of Bede's Ecclesiastical History*, ed. Dr. T. Miller. Part II, § 1. 15s. 1898
111. *The Old-English version of Bede's Ecclesiastical History*, ed. Dr. T. Miller. Part II, § 2. 15s. ,,
112. *Merlin*, Part IV: Outlines of the Legend of Merlin, by Prof. W. E. Mead, Ph.D. 15s. 1899
113. *Queen Elizabeth's Englishings of Boethius, Plutarch &c. &c.*, ed. Miss C. Pemberton. 15s. ,,
114. *Aelfric's Metrical Lives of Saints*, Part IV and last, ed. Prof. Skeat, Litt.D., LL.D. 10s. 1900
115. *Jacob's Well*, edited from the unique Salisbury Cathedral MS. by Dr. A. Brandeis. Part I. 10s. ,,
116. *An Old-English Martyrology*, re-edited by Dr. G. Herzfeld. 10s. ,,
117. *Minor Poems of the Vernon MS.*, edited by Dr. F. J. Furnivall. Part II. 15s. 1901
118. *The Lay Folks' Catechism*, ed. by Canon Simmons and Rev. H. E. Nolloth, M.A. 5s. ,,
119. *Robert of Brunne's Handlyng Synne* (1303), and its French original, re-ed. by Dr. Furnivall. Pt. I. 10s. ,,
120. *The Rule of St. Benet*, in Northern Prose and Verse, & Caxton's Summary, ed. Dr. E. A. Kock. 15s. 1902
121. *The Laud MS. Troy-Book*, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part I. 15s. ,,
122. *The Laud MS. Troy-Book*, ed. from the unique Laud MS. 595, by Dr. J. E. Wülfing. Part II. 20s. 1903
123. *Robert of Brunne's Handlyng Synne* (1303), and its French original, re-ed. by Dr. Furnivall. Pt. II. 10s. ,,
124. *Twenty-six Political and other Poems* from Digby MS. 102 &c., ed. by Dr. J. Kail. Part I. 10s. 1904
125. *Medieval Records of a London City Church*, ed. Henry Littlehales. Part I. 10s. ,,
126. *An Alphabet of Tales*, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part I. 10s. ,,

127. *An Alphabet of Tales*, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part II. 10s. 1903  
 128. *Medieval Records of a London City Church*, ed. Henry Littlehales. Part II. 10s. "  
 129. *The English Register of Godstow Nunnery*, ed. from the MSS. by the Rev. Dr. Andrew Clark. Pt. I. 10s. "  
 130. *The English Register of Godstow Nunnery*, ed. from the MSS. by the Rev. Dr. A. Clark. Pt. II. 15s. 1906  
 131. *The Brut, or The Chronicle of England*, edited from the best MSS. by Dr. F. Brie. Part I. 10s. "  
 132. *John Metham's Works*, edited from the unique MS. by Dr. Hardin Craig. [*At Press*]. "  
 133. *The English Register of Osney Abbey, by Oxford*, ed. by the Rev. Dr. A. Clark. Part I. 15s. 1907  
 134. *The Coventry Leet Book*, edited from the unique MS. by Miss M. Dormer Harris. Part I. 15s. "  
 135. *The Coventry Leet Book*, edited from the unique MS. by Miss M. Dormer Harris. Part II. 15s. 1908  
 135b. *Extra Issue*. Prof. Manly's *Piers Plowman & its Sequence*, proving the fivefold authorship of the *Vision*. "  
 136. *The Brut, or The Chronicle of England*, edited from the best MSS. by Dr. F. Brie. Part II. 15s. "  
 137. *Twelfth-Century Homilies in MS. Bodley 343*, edited by A. O. Belfour, M.A. 15s. 1909  
 138. *The Coventry Leet Book*, edited from the unique MS. by Miss M. Dormer Harris. Part III. 15s. "

## EXTRA SERIES.

*The Publications for 1867-1909 (one guinea each year) are:—*

- I. *William of Palerne; or, William and the Werwolf*. Re-edited by Rev. W. W. Skeat, M.A. 13s. 1867  
 II. *Early English Pronunciation with especial Reference to Shakspeare and Chaucer*, by A. J. Ellis, F.R.S. Part I. 10s. "  
 III. *Caxton's Book of Curtasye*, in Three Versions. Ed. F. J. Furnivall. 5s. 1868  
 IV. *Havelok the Dane*. Re-edited by the Rev. W. W. Skeat, M.A. 10s. "  
 V. *Chaucer's Boethius*. Edited from the two best MSS. by Rev. Dr. R. Morris. 12s. "  
 VI. *Chevelere Assigne*. Re-edited from the unique MS. by Lord Aldenham, M.A. 3s. "  
 VII. *Early English Pronunciation*, by A. J. Ellis, F.R.S. Part II. 10s. 1869  
 VIII. *Queene Elizabethes Achademy, &c.* Ed. F. J. Furnivall. *Essays on early Italian and German Books of Courtesy*, by W. M. Rossetti and Dr. E. Oswald. 13s. "  
 IX. *Awdeley's Fraternitey of Vacabondes, Harman's Caveat, &c.* Ed. E. Viles & F. J. Furnivall. 5s. "  
 X. *Andrew Boorde's Introduction of Knowledge, 1547, Dyetary of Helth, 1542, Barnes in Defence of the Berde, 1542-3.* Ed. F. J. Furnivall. 18s. 1870  
 XI. *Barbour's Bruce, Part I.* Ed. from MSS. and editions, by Rev. W. W. Skeat, M.A. 12s. "  
 XII. *England in Henry VIII.'s Time: a Dialogue between Cardinal Pole & Lupset, by Thom. Starkey, Chaplain to Henry VIII.* Ed. J. M. Cowper. Part II. 12s. (Part I. is No. XXXII, 1878, 8s.) 1871  
 XIII. *A Supplicacyon of the Beggars*, by Simon Fish, 1528-9 A.D., ed. F. J. Furnivall; with *A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep*, ed. by J. M. Cowper, Esq. 6s. "  
 XIV. *Early English Pronunciation*, by A. J. Ellis, Esq., F.R.S. Part III. 10s. "  
 XV. *Robert Crowley's Thirty-One Epigrams, Voyce of the Last Trumpet, Way to Wealth, &c., A.D. 1550-1*, edited by J. M. Cowper, Esq. 12s. 1872  
 XVI. *Chaucer's Treatise on the Astrolabe*. Ed. Rev. W. W. Skeat, M.A. 6s. "  
 XVII. *The Complaynt of Scotlande, 1549 A.D., with 4 Tracts (1542-48)*, ed. Dr. Murray. Part I. 10s. "  
 XVIII. *The Complaynt of Scotlande, 1549 A.D.*, ed. Dr. Murray. Part II. 8s. 1873  
 XIX. *Oure Ladyes Myroure, A.D. 1530*, ed. Rev. J. H. Blunt, M.A. 24s. "  
 XX. *Lovelich's History of the Holy Grail (ab 1450 A.D.)*, ed. F. J. Furnivall, M.A., Ph.D. Part I. 8s. 1874  
 XXI. *Barbour's Bruce, Part II.*, ed. Rev. W. W. Skeat, M.A. 4s. "  
 XXII. *Henry Brinklow's Complaynt of Roderick Mors (ab. 1542): and The Lamentacion of a Christian against the Citie of London, made by Roderigo Mors, A.D. 1545.* Ed. J. M. Cowper. 9s. "  
 XXIII. *Early English Pronunciation*, by A. J. Ellis, F.R.S. Part IV. 10s. "  
 XXIV. *Lovelich's History of the Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part II. 10s. 1875  
 XXV. *Guy of Warwick, 15th-century Version*, ed. Prof. Zupitza. Part I. 20s. "  
 XXVI. *Guy of Warwick, 15th-century Version*, ed. Prof. Zupitza. Part II. 14s. 1876  
 XXVII. *Bp. Fisher's English Works (died 1535)*, ed. by Prof. J. E. B. Mayor. Part I, the Text. 16s. "  
 XXVIII. *Lovelich's Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part III. 10s. 1877  
 XXIX. *Barbour's Bruce, Part III.*, ed. Rev. W. W. Skeat, M.A. 21s. "  
 XXX. *Lovelich's Holy Grail*, ed. F. J. Furnivall, M.A., Ph.D. Part IV. 15s. 1878  
 XXXI. *The Alliterative Romance of Alexander and Dindimus*, ed. Rev. W. W. Skeat. 6s. "  
 XXXII. *Starkey's "England in Henry VIII.'s time."* Pt. I. *Starkey's Life and Letters*, ed. S. J. Hertridge. 8s. "  
 XXXIII. *Gesta Romanorum (englisht ab. 1440)*, ed. S. J. Hertridge, B.A. 15s. 1879  
 XXXIV. *The Charlemagne Romances:—1. Sir Ferumbras*, from Ashm. MS. 33, ed. S. J. Hertridge. 15s. "  
 XXXV. *Charlemagne Romances:—2. The Segge of Melayne, Sir Otuell, &c.*, ed. S. J. Hertridge. 12s. 1880  
 XXXVI. *Charlemagne Romances:—3. Lyf of Charles the Grete*, Pt. I., ed. S. J. Hertridge. 16s. "  
 XXXVII. *Charlemagne Romances:—4. Lyf of Charles the Grete*, Pt. II., ed. S. J. Hertridge. 15s. 1881  
 XXXVIII. *Charlemagne Romances:—5. The Sowdone of Babylone*, ed. Dr. Hausknecht. 15s. "  
 XXXIX. *Charlemagne Romances:—6. Rauf Colyere, Roland, Otuel, &c.*, ed. S. J. Hertridge, B.A. 15s. 1882  
 XL. *Charlemagne Romances:—7. Huon of Burdeux*, by Lord Berners, ed. S. L. Lee, B.A. Part I. 15s. "  
 XLI. *Charlemagne Romances:—8. Huon of Burdeux*, by Lord Berners, ed. S. L. Lee, B.A. Pt. II. 15s. 1883  
 XLII. *Guy of Warwick: 2 texts (Auchinleck MS. and Caius MS.)*, ed. Prof. Zupitza. Part I. 15s. "  
 XLIII. *Charlemagne Romances:—9. Huon of Burdeux*, by Lord Berners, ed. S. L. Lee, B.A. Pt. III. 15s. 1884  
 XLIV. *Charlemagne Romances:—10. The Four Sons of Aymon*, ed. Miss Octavia Richardson. Pt. I. 15s. "  
 XLV. *Charlemagne Romances:—11. The Four Sons of Aymon*, ed. Miss O. Richardson. Pt. II. 20s. 1885  
 XLVI. *Sir Bevis of Hamton*, from the Auchinleck and other MSS., ed. Prof. E. Kölbing, Ph.D. Part I. 10s. "

CLVII.	The Wars of Alexander, ed. Rev. Prof. Skeat, Litt.D., LL.D.	20s.	1886
CLVIII.	Sir Bevis of Hamton, ed. Prof. E. Kölbing, Ph.D.	Part II. 10s.	
CLIX.	Guy of Warwick, 2 texts (Auchinleck and Caius MSS.), Pt. II., ed. Prof. J. Zupitza, Ph.D.	15s.	1887
CLX.	Charlemagne Romances.—12. Huon of Burdeux, by Lord Berners, ed. S. L. Lee, B.A.	Part IV. 5s.	
CLXI.	Torrent of Portyngale, from the unique MS. in the Chetham Library, ed. E. Adam, Ph.D.	10s.	
CLXII.	Bullein's Dialogue against the Fener Pestilence, 1578 (ed. 1, 1564). Ed. M. & A. H. Bullen.	10s.	1888
CLXIII.	Vicary's Anatomie of the Body of Man, 1548, ed. 1577, ed. F. J. & Percy Furnivall.	Part I. 15s.	
CLXIV.	Caxton's Englishing of Alain Chartier's Curial, ed. Dr. F. J. Furnivall & Prof. P. Meyer.	5s.	
CLXV.	Barbour's Bruce, ed. Rev. Prof. Skeat, Litt.D., LL.D.	Part IV. 5s.	1889
CLXVI.	Early English Pronunciation, by A. J. Ellis, Esq., F.R.S.	Pt. V., the present English Dialects. 25s.	
CLXVII.	Caxton's Eneydos, A.D. 1490, coll. with its French, ed. M. T. Culley, M.A. & Dr. F. J. Furnivall.	13s.	1890
CLXVIII.	Caxton's Blanchardyn & Eglantine, c. 1489, extracts from ed. 1595, & French, ed. Dr. L. Kellner.	17s.	
CLXIX.	Guy of Warwick, 2 texts (Auchinleck and Caius MSS.), Part III., ed. Prof. J. Zupitza, Ph.D.	15s.	1891
CLXX.	Lydgate's Temple of Glass, re-edited from the MSS. by Dr. J. Schick.	15s.	
CLXXI.	Hoccleve's Minor Poems, I., from the Philipps and Durham MSS., ed. F. J. Furnivall, Ph.D.	15s.	1892
CLXXII.	The Chester Plays, re-edited from the MSS. by the late Dr. Hermann Deimling.	Part I. 15s.	
CLXXIII.	Thomas a Kempis's De Imitatione Christi, englisht ab. 1440, & 1502, ed. Prof. J. K. Ingram.	15s.	1893
CLXXIV.	Caxton's Godfrey of Bolyne, or Last Siege of Jerusalem, 1481, ed. Dr. Mary N. Colvin.	15s.	
CLXXV.	Sir Bevis of Hamton, ed. Prof. E. Kölbing, Ph.D.	Part III. 15s.	1894
CLXXVI.	Lydgate's and Burgh's Secrees of Philisoffres. ab. 1445—50, ed. R. Steele, B.A.	15s.	
CLXXVII.	The Three Kings' Sona, a Romance, ab. 1500, Part I., the Text, ed. Dr. Furnivall.	10s.	1895
CLXXVIII.	Melusine, the prose Romance, ab. 1500, Part I., the Text, ed. A. K. Donald.	20s.	
CLXXIX.	Lydgate's Assembly of the Gods, ed. Prof. Oscar L. Triggs, M.A., Ph.D.	15s.	1896
CLXXX.	The Digby Plays, edited by Dr. F. J. Furnivall.	15s.	
CLXXXI.	The Towneley Plays, ed. Geo. England and A. W. Pollard, M.A.	15s.	1897
CLXXXII.	Hoccleve's Regement of Princes, 1411-12, and 14 Poems, edited by Dr. F. J. Furnivall.	15s.	
CLXXXIII.	Hoccleve's Minor Poems, II., from the Ashburnham MS., ed. I. Gollancz, M.A.	[At Press.	
CLXXXIV.	Secreta Secretorum, 3 prose Englishings, by Jas. Yonge, 1428, ed. R. Steele, B.A.	Part I. 20s.	1898
CLXXXV.	Speculum Guidonis de Warwyk, edited by Miss G. L. Morrill, M.A., Ph.D.	10s.	
CLXXXVI.	George Ashby's Poems, &c., ed. Miss Mary Bateson.	15s.	1899
CLXXXVII.	Lydgate's DeGuilleville's Pilgrimage of the Life of Man, 1426, ed. Dr. F. J. Furnivall.	Part I. 10s.	
CLXXXVIII.	The Life and Death of Mary Magdalene, by T. Robinson, c. 1620, ed. Dr. H. O. Sommer.	5s.	
CLXXXIX.	Caxton's Dialogues, English and French, c. 1488, ed. Henry Bradley, M.A.	10s.	1900
CLXXX.	Lydgate's Two Nightingale Poems, ed. Dr. Otto Grauning.	5s.	
CLXXXI.	Gower's Confessio Amantis, edited by G. C. Macaulay, M.A.	Vol. I. 15s.	
CLXXXII.	Gower's Confessio Amantis, edited by G. C. Macaulay, M.A.	Vol. II. 15s.	1901
CLXXXIII.	Lydgate's DeGuilleville's Pilgrimage of the Life of Man, 1426, ed. Dr. F. J. Furnivall.	Pt. II. 10s.	
CLXXXIV.	Lydgate's Reason and Sensuality, edited by Dr. E. Sieper.	Part I. 5s.	
CLXXXV.	Alexander Scott's Poems, 1568, from the unique Edinburgh MS., ed. A. K. Donald, B.A.	10s.	1902
CLXXXVI.	William of Shoreham's Poems, re-ed. from the unique MS. by Dr. M. Konrath.	Part I. 10s.	
CLXXXVII.	Two Coventry Corpus-Christi Plays, re-edited by Hardin Craig, M.A.	10s.	
CLXXXVIII.	Le Morte Arthur, re-edited from the Harleian MS. 2252 by Prof. Bruce, Ph.D.	15s.	1903
CLXXXIX.	Lydgate's Reason and Sensuality, edited by Dr. E. Sieper.	Part II. 15s.	
XC.	English Fragments from Latin Medieval Service-Books, ed. by Hy. Littlehales.	5s.	
XCI.	The Macro Plays, from Mr. Gurney's unique MS., ed. Dr. Furnivall and A. W. Pollard, M.A.	10s.	1904
XCII.	Lydgate's DeGuilleville's Pilgrimage of the Life of Man, Part III., ed. Miss Locock.	10s.	
XCIII.	Lovelich's Romance of Merlin, from the unique MS., ed. Dr. E. A. Kock.	Part I. 10s.	
XCIV.	Respublica, a Play on Social England, A.D. 1553, ed. L. A. Magnus, LL.B.	12s.	1905
XCV.	Lovelich's History of the Holy Grail, Pt. V.: The Legend of the Holy Grail, by Dorothy Kempe.	6s.	
XCVI.	Mirk's Festial, edited from the MSS. by Dr. Erbe.	Part I. 12s.	
XCVII.	Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen.	Part I, Books I and II. 15s.	1906
XCVIII.	Skelton's Magnyfyence, edited by Dr. R. L. Ramsay, with an Introduction.	7s. 6d.	
XCIX.	The Romance of Emaré, re-edited from the MS. by Miss Edith Rickert, Ph.D.	7s. 6d.	
C.	The Harrowing of Hell, and The Gospel of Nicodemus, re-ed. by Prof. Hulme, M.A., Ph.D.	15s.	1907
CI.	Songs, Carols, &c., from Richard Hill's Balliol MS., edited by Dr. Roman Dyboski.	15s.	
CII.	Promptorium Parvulorum, the 1st English-Latin Dictionary, ed. Rev. A. L. Mayhew, M.A.	21s.	1908
CIII.	Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen.	Part II, Book III. 10s.	
CIV.	The Non-Cycle Mystery Plays, re-edited by O. Waterhouse, M.A.	15s.	1909
CV.	The Tale of Beryn, with the Pardoner and Tapster, ed. Dr. F. J. Furnivall and W. G. Stone.	15s.	

## EARLY ENGLISH TEXT SOCIETY TEXTS PREPARING.

Besides the Texts named as at press on p. 12 of the Cover of the Early English Text Society's last Books, the following Texts are also slowly preparing for the Society:—

### ORIGINAL SERIES.

- The Earliest English Prose Psalter, ed. Dr. K. D. Buelbring. Part II.
- The Earliest English Verse Psalter, 3 texts, ed. Rev. R. Harvey, M.A.
- Anglo-Saxon Poems, from the Vercelli MS., re-edited by Prof. I. Gollancz, M.A.

- Anglo-Saxon Glosses to Latin Prayers and Hymns, edited by Dr. F. Holthausen.  
 All the Anglo-Saxon Homilies and Lives of Saints not accessible in English editions, including those of the Vercelli MS. &c., edited by Prof. Napier, M.A., Ph.D.  
 The englight Disiplina Clericalis, Worcester Cathedral MS. 172, ed. Prof. W. H. Hulme, Ph.D.  
 The Statutes of Black Roger, Worcester Cathedral MS. 172, ed. Prof. W. H. Hulme, Ph.D.  
 The Anglo-Saxon Psalms; all the MSS. in Parallel Texts, ed. Dr. H. Logeman and F. Harsley, B.A.  
 Beowulf, a critical Text, &c., edited by a Pupil of the late Prof. Zupitza, Ph.D.  
 Byrhtferth's Handbooc, ed. by Prof. G. Hempl.  
 Early English Confessionals, ed. Dr. R. von Fleischhacker.  
 The Seven Sages, in the Northern Dialect, from a Cotton MS., edited by Dr. Squires.  
 The Master of the Game, a Book of Huntynge for Hen. V. when Prince of Wales, ed. G. A. Beacock, B.A.  
 Ailred's Rule of Nuns, &c., edited from the Vernon MS., by the Rev. Canon H. R. Bramley, M.A.  
 Early English Verse Lives of Saints. Standard Collection, from the Harl. MS. (*Editor wanted.*)  
 A Lapidary, from Lord Tollemache's MS., &c., edited by Dr. R. von Fleischhacker.  
 Early English Deeds and Documents, from unique MSS., ed. Dr. Lorenz Morsbach.  
 Gilbert Banastre's Poems, and other Bocacacio englishings, ed. by Prof. Dr. Max Förster.  
 Lanfranc's Chirurgie, ab. 1400 A.D., ed. Dr. R. von Fleischhacker, Part II.  
 William of Nassington's Mirror of Life, from Jn. of Waldby, edited by J. A. Herbert, M.A.  
 More Early English Wills from the Probate Registry at Somerset House. (*Editor wanted.*)  
 Early Lincoln Wills and Documents from the Bishops' Registers, &c., edited by Dr. F. J. Furnivall.  
 Early Canterbury Wills, edited by William Cowper, B.A., and J. Meadows Cowper.  
 Early Norwich Wills, edited by Walter Rye and F. J. Furnivall.  
 Alliterative Prophecies, edited from the MSS. by Prof. Brandl, Ph.D.  
 Miscellaneous Alliterative Poems, edited from the MSS. by Dr. L. Morsbach.  
 Bird and Beast Poems, a collection from MSS., edited by Dr. K. D. Buelbring.  
 Scire Mori, &c., from the Lichfield MS. 16, ed. Mrs. L. Grindon, LL.A., and Mrs. R. Taylor.  
 Nicholas Trivet's French Chronicle, from Sir A. Aelaud-Hood's unique MS., ed. by F. W. Clarke, M.A.  
 Early English Homilies in Harl. 2276 &c., c. 1400, ed. J. Friedländer.  
 Extracts from the Registers of Boughton, ed. Hy. Littlehales, Esq.  
 The Diary of Prior Moore of Worcester, A.D. 1518-35, from the unique MS., ed. Henry Littlehales, Esq.  
 The Pore Caitif, edited from its MSS., by Mr. Peake.  
 Trevisa's englisht Vegetius on the Art of War, MS. 30 Magd. Coll. Oxf., ed. L. C. Wharton, M.A.  
 Poems attributed to Richard Maydenstone, from MS. Rawl. A 389, edited by Dr. W. Heuser.  
 Knighthood and Battle, a verse-Vegetius from a Pembroke Coll. MS., Cambr., ed. Dr. R. Dyboski.  
 Othea and Hector, 3 texts—2 from MSS., 1 from Wyer's print, edited by Hy. N. MacCracken, Ph.D.

### EXTRA SERIES.

- Bp. Fisher's English Works, Pt. II., with his Life and Letters, ed. Rev. Ronald Bayne, B.A. [*At Press.*]  
 Sir Tristrem, from the unique Auchinleck MS., edited by George F. Black.  
 John of Arderne's Surgery, c. 1425, ed. J. F. Payne, M.D.  
 De Guilleville's Pilgrimage of the Sowle, edited by Mr. Hans Koestner.  
 Vicary's Anatomie, 1548, from the unique MS. copy by George Jeans, edited by F. J. & Percy Furnivall.  
 Vicary's Anatomie, 1548, ed. 1577, edited by F. J. & Percy Furnivall. Part II. [*At Press.*]  
 A Compilacion of Surgerye, from H. de Mandeville and Lanfrank, A.D. 1392, ed. Dr. J. F. Payne.  
 William Staunton's St. Patrick's Purgatory, &c., ed. Mr. G. P. Krapp, U.S.A.  
 Trevisa's Bartholomæus de Proprietatibus Rerum, re-edited by Dr. R. von Fleischhacker.  
 Bullein's Dialogue against the Feuer Pestilence, 1564, 1573, 1578. Ed. A. H. and M. Bullen. Part II.  
 The Romance of Boetus and Sidrac, edited from the MSS. by Dr. K. D. Buelbring.  
 The Romance of Clariodus, and Sir Amadas, re-edited from the MSS. by Dr. K. D. Buelbring.  
 Sir Degrevant, edited from the MSS. by Dr. K. Luick.  
 Robert of Brunne's Chronicle of England, from the Inner Temple MS., ed. by Prof. W. E. Mead, Ph.D.  
 Maundeville's Voiage and Travaille, re-edited from the Cotton MS. Titus C. 16, &c. (*Editor wanted.*)  
 Awowynge of Arthure, re-edited from the unique Ireland MS. by Dr. K. D. Buelbring.  
 Guy of Warwick, Copland's version, edited by a pupil of the late Prof. Zupitza, Ph.D.  
 Awdelay's Poems, re-edited from the unique MS. Douce 302, by Prof. Dr. E. Wülfing.  
 The Wyse Chylde and other early Treatises on Education, Northwic School, Harl. 2099 &c., ed. G. Collar, B.A.  
 Caxton's Dictes and Sayengis of Philosophers, 1477, with Lord Tollemache's MS. version, ed. S. I. Butler, Esq.  
 Lydgate's Lyfe of our Lady, ed. by Prof. Georg Fiedler, Ph.D.  
 Lydgate's Life of St. Edmund, edited from the MSS. by Dr. Axel Erdmann.  
 Richard Coeur de Lion, re-edited from Harl. MS. 4690, by Prof. Hausknecht, Ph.D.  
 The Romance of Athelstan, re-edited by a pupil of the late Prof. J. Zupitza, Ph.D.  
 The Romance of Sir Degare, re-edited by Dr. Breul.  
 The Gospel of Nichodemus, edited by Ernest Riedel.  
 Mulcaster's Positions 1581, and Elementarie 1582, ed. Dr. Th. Klaehr, Dresden.  
 Walton's verse Boethius de Consolatione, edited by Dr. H. C. Schümmer.  
 Sir Landeval and Sir Launfal, edited by Dr. Zimmermann.  
 Rolland's Seven Sages, the Scottish version of 1560, edited by George F. Black.  
 Partonope of Blois, edited from the complete MS., &c., by Dr. A. T. Böttker.  
 Burgh's Cato, re-edited from all the MSS. by Prof. Dr. Max Förster.  
 Walter Hylton's Ladder of Perfection, re-edited by Miss Loebeck.

Among the MSS. and old books which need copying or re-editing, are : —

### ORIGINAL SERIES.

English Inventories and other MSS. in Canterbury Cathedral (5th Report, Hist. MSS. Com.).  
Maumetrie, from Lord Tollemache's MS.  
The Romance of Troy. Harl. 525, Addit. Br. Mus.  
Biblical MS., Corpus Cambr. 434 (ab. 1375).  
Hampole's unprinted Works.  
De Clowde of Unknowyng, from Harl. MSS. 2373, 959,  
Bibl. Reg. 17 C 26, &c. Univ. Coll. Oxf. 14.  
A Lanterne of Light, from Harl. MS. 2324.  
Soule-hele, from the Vernon MS.  
Boethius de Consol.; Pilgrim, 1426, &c. &c.  
Early Treatises on Music: Descant, the Gamme, &c.  
Skelton's englishing of Diodorus Siculus.  
Boethius, in prose, MS. Auct. F. 3. 5, Bodley.  
Penitential Psalms, by Rd. Maydenstoon, Brampton,  
&c. (Rawlinson, A. 389, Douce 232, &c.).  
Documents from the early Registers of the Bishops of  
all Dioceses in Great Britain.  
Ordinances and Documents of the City of Worcester.  
T. Breus's Passion of Christ, 1422. Harl. 2338.  
In. Crophill or Crephill's Tracts, Harl. 1735.  
Memoriale Credencium, &c., Harl. 2398.  
Book for Recluses, Harl. 2372.  
Lollard Theological Treatises, Harl. 2343, 2330, &c.

H. Selby's Northern Ethical Tract, Harl. 2388, art. 20.  
Hilton's Ladder of Perfection, Cott. Faust. B 6, &c.  
Supplementary Early English Lives of Saints.  
Select Prose Treatises from the Vernon MS.  
Metrical Homilies, Edinburgh MS.  
Lyrical Poems from the Fairfax MS. 16, &c.  
Prose Life of St. Audry, A.D. 1595, Corp. Oxf. 120.  
English Miscellanies from MSS., Corp. Oxford.  
Miscellanies from Oxford College MSS.  
Disce Mori, Jesus Coll. Oxf. 39; Bodl. Laud 99.  
Mirror of the blessed lyf of Ihesu Crist. MSS. of  
Sir Hy. Ingilby, Bart., Lord Aldenham, Univ. Coll.  
Oxf. 123, &c.  
Poem on Virtues and Vices, &c., Harl. 2260.  
Maundevely's Legend of Gwydo, Queen's, Oxf. 383.  
Book of Warrants of Edw. VI., &c., New Coll. Oxf. 828.  
Adam Loutfut's Heraldic Tracts, Harl. 6149-50.  
Rules for Gunpowder and Ordnance, Harl. 6355.  
John Watton's englisht Speculum Christiani, Corpus,  
Oxf. 155, Laud G.12, Thoresby 530, Harl. 2250, art. 20.  
Verse and Prose in Harl. MS. 4012.  
Nicholas of Hereford's English Bible.  
The Prickyng of Love, Harl. 2254, Vernon, &c.

### EXTRA SERIES.

Erle of Tolous  
Ypotis.  
Sir Eglamoure.  
Sir Gowther.  
Alexander.  
Orfeo (Digby, 86).  
Dialogues between the Soul and Body.  
Barlaam and Josaphat.  
Amis and Amiloun.  
Sir Generides, from Lord Tollemache's MS.  
The Troy-Book fragments once cald Barbour's, in the  
Cambr. Univ. Library and Douce MSS.  
Poems of Charles, Duke of Orleans.  
Carols and Songs.  
Songs and Ballads, Ashmole MS. 48.

The Siege of Rouen, from Harl. MSS. 2256, 753, Egerton 1995, Bodl. 3562, E. Museo 124, &c.  
Octavian.  
Libeaus Desconus.  
Ywain and Gawain.  
Sir Perceval of Gallas.  
Sir Isumbras.  
Pilgrimage to Jerusalem, Queen's Coll. Oxf. 357.  
Other Pilgrimages to Jerusalem, Harl. 2333. &c.  
Hore, Penitential Psalms, &c., Queen's Coll. Oxf. 207.  
St. Brandan's Confession, Queen's Coll. Oxf. 210.  
Scotch Heraldry Tracts, copy of Caxton's Book of  
Chivalry, &c., Queen's Coll. Oxford 161.  
Stevyn Scrope's Doctryne and Wyssedome of the  
Auncient Philosophers, A.D. 1450, Harl. 2266.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, cross 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Road, Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

Foreign Subscriptions can be paid, and the Society's Texts delivered, thru Asher & Co., 56, Unter den Linden, Berlin.

# Early English Text Society.

## ORIGINAL SERIES.

*The Publications for 1909 (one guinea) will be:—*

137. Twelfth-Century Homilies in MS. Bodley 343, edited by A. O. Belfour, M.A. 15s. [At Press.]  
 138. The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part III. [At Press.]

*The Publications for 1910 and 1911 will be chosen from:—*

- Earth upon Earth, all the known texts, edited, with an Introduction, by Dr. Hilda Murray.  
 The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part IV.  
 Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham, A.D. 1451, edited by J. J. Munro. [At Press.]  
 The Wars of Alexander the Great, Thornton MS., ed. J. S. Westlake, M.A., and L.A. Magnus, LL.B. [At Press.]  
 The Brut, or The Chronicles of England, edited from the best MSS. by Dr. F. Brie. Part III. Notes, &c.  
 The English Register of Godstow Nunnery, edited by the Rev. Dr. Andrew Clark. Part III. [At Press.]  
 The English Register of Osney Abbey, by Oxford, ed. by the Rev. Dr. Andrew Clark. Part II. [At Press.]  
 An Alphabet of Tales, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part III.  
 Twenty-six Political and other Poems from Digby MS. 102, &c., edited by Dr. J. Kail. Part II.  
 The Laud Troy-Book, edited from the unique MS. Laud 505, by Dr. J. Ernst Wülfing. Part III.  
 The Old-English Rule of Bp. Chrodegang, and the Capitula of Bp. Theodulf, ed. Prof. Napier, Ph.D. [At Press.]  
 Robert of Brunne's Handlyng Synne (1303), and its French original, re-ed. by Dr. Furnivall. Part III.  
 The Alliterative Siege of Jerusalem, edited by Prof. E. Kölbing, Ph.D., and Prof. Kaluza, Ph.D. [At Press.]  
 Alain Chartier's Quadrilogue, englished, edited from the unique MS. by Prof. J. W. H. Atkins, M.A.  
 Minor Poems of the Vernon MS. Part III. Introduction and Glossary by H. Hartley, M.A.  
 Sir David Lyndesay's Works. Part VI. and last. Edited by the Rev. Wm. Bayne, M.A. [At Press.]  
 Jacob's Well, edited from the unique Salisbury Cathedral MS. by Dr. A. Brandeis. Part II. [At Press.]  
 Vices and Virtues, from the unique MS., ab. 1200 A.D., ed. Prof. Dr. F. Holthausen, Part II. [At Press.]  
 The Exeter Book (Anglo-Saxon Poems), re-ed. from the unique MS., by Prof. Gollancz, M.A. Part II. [At Press.]  
 Prayers and Devotions, from the unique MS. Cotton Titus C. 19, ed. Hy. Littlehales, Esq. [Copied.]  
 North-English Metrical Homilies, from Ashmole MS. 42 &c., ed. G. H. Gerould, D.Litt.  
 Vegetius on the Art of War, edited from the MSS. by L. C. Wharton, M.A.  
 Shirley's Book of Good Manners, edited from the unique MS. by Hermann Oelsner, Ph.D.  
 Verse and Prose from the Harleian MS. 2253, re-edited by Dr. Hilda Murray of the Royal Holloway College.

## EXTRA SERIES.

*The Publications for 1909 (one guinea) are:—*

- CIV. The Non-Cycle Mystery Plays, re-edited by O. Waterhouse, M.A. 15s.  
 CV. The Tale of Beryn, as re-edited by Dr. F. J. Furnivall and the late W. G. Stone for the Chaucer Soc. 15s.

*The Publications for 1910 and 1911 will be chosen from:—*

- Lydgate's Troy Book, edited from the best MSS. by Dr. Hy. Bergen. Part III. [At Press.]  
 Lydgate's Minor Poems, with the Lydgate Canon, edited by Dr. H. N. MacCracken. Part I. [At Press.]  
 Lovelich's Romance of Merlin, edited from the unique MS. by Dr. E. A. Kock. Part II. [At Press.]  
 De Medicina, a 12th-century Englishing, re-edited by Prof. Joseph Delcourt.  
 Lydgate's Dance of Death, edited from the MSS. by Miss Florence Warren.  
 Lydgate's Siege of Thebes, re-edited from the MSS. by Prof. Dr. A. Erdmann. [At Press.]  
 The Owl and Nightingale, 2 Texts parallel, ed. G. F. H. Sykes, Esq. [At Press.]  
 The Court of Sapience, once thought Lydgate's, edited by Dr. Jaeger.  
 Mirk's Festial, edited from the best MSS. by Dr. Erbe. Part II.  
 William of Shoreham's Poems, re-edited by Dr. M. Konrath. Part II. [At Press.]  
 Winner and Waster, &c., two Alliterative Poems, re-edited by Prof. I. Gollancz, Litt.D.  
 Melusine, the prose Romance, from the unique MS., ab. 1500, ed. A. K. Donald, B.A. Part II. [At Press.]  
 Wynkyn de Worde's English and French Phrase-book, etc., edited by Hermann Oelsner, Ph.D.  
 Secreta Secretorum: three prose Englishings, ab. 1440, ed. R. Steele, B.A. Part II. [At Press.]  
 The Craft of Nombrynge, the earliest English Treatise on Arithmetic, ed. R. Steele, B.A. [At Press.]  
 The Book of the Foundation of St. Bartholomew's Hospital, London, MS. ab. 1425, ed. Dr. Norman Moore. [Set.]  
 Caxton's Mirror of the World, with 27 Woodcuts, edited by O. H. Prior, M.A.  
 The Chester Plays, Part II., re-edited by Dr. Matthews. [At Press.]  
 Lionhild Gilds, ed. Dr. F. J. Furnivall: Introduction by Prof. E. C. K. Gonner. [Text done.]  
 John Hart's Orthographie, from his unique MS. 1551, and his black-letter text, 1569, ed. Prof. Otto Jespersen, Ph.D.  
 John Hart's Methode to teach Reading, 1570, ed. Prof. Otto Jespersen, Ph.D.  
 Extracts from the Rochester Diocesan Registers, ed. Hy. Littlehales, Esq.  
 The Three Kings' Sons, Part II, French collation, Introduction, &c., by Dr. L. Kellner.  
 The Coventry Plays, re-edited from the unique MS. by Dr. Matthews.  
 The Ancren Riwle, edited from its five MSS., by the late Prof. E. Kölbing, Ph.D., and Dr. Thimmeler.  
 Lovelich's History of the Holy Grail, Part VI, ed. F. J. Furnivall, M.A., Ph.D.  
 Partonope, re-edited from its 3 MSS. by Dr. A. T. Böttker.  
 The Awynurs of Arthur, 2 Texts from the 3 MSS., edited by Wilhelm Wolff.  
 Caxton's Book of the Order of Chivalry, edited by Miss Alice H. Davies.  
 Early English Fabliaux, edited by Prof. George H. McKnight, Ph.D.

LONDON: KEGAN PAUL, TRENCH, TRUBNER & CO., LTD.,  
 AND HENRY FROWDE, OXFORD UNIV. PRESS, AMEN CORNER, E.C.  
 BERLIN: ASHER & CO., 56, UNTER DEN LINDEN.

1

# Twelfth Century Homilies

IN MS. BODLEY 343

PART I

OXFORD  
HORACE HART: PRINTER TO THE UNIVERSITY

*Original Series*  
No. 137

# Twelfth Century Homilies

IN MS. BODLEY 343

EDITED BY

PROFESSOR A. O. BELFOUR, M.A.

PART I: TEXT AND TRANSLATION

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,

DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,

AMEN CORNER, E.C.

—  
1909

12

Official Publication of the

U. S. Census Bureau

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1

TWELFTH CENTURY HOMILIES

IN MS. BODLEY 343

## [I]

[Fol. 4 b. l. 1.] **Erat homo ex Phariseis Nichodemus nomine, princeps Iudeorum & reliqua.**

SUM Phariseise mōn wæs ihaten Nichodemus, an þare aldæ  
 4 Iudeisce folces; ðe cōm hwilon nihtes to þam Hælende 7 cwæð,  
 'We witen, leof Læreow, þæt ðu from Góde cōme; ne mæz nan  
 mōn soðlice swylce tacnæ wurcen swylce ðu wyrest, buton God bēo  
 mid him.' Ðe Hælend andswærde 7 þus sæde to him. 'Soþ, soð, ic  
 8 þe sægge þæt nan mōn ne sihð Godes rice æfre, buton he beo æft  
 akenned.' Him cwæð to Nichodemus, swiðe þæs ofwundrod, 'Hú  
 mæz ðe ealde mōn eft beon akenned? Mæz he lá infāren to his  
 moder innoðe eft, 7 swa bēon Ʒeedcenned?' Ac him cwæð þe  
 12 Hælend to, 'Soð, soð, ic þe sægge, swa hwa swa ne bið edcenned  
 of watere 7 of þam HalƷæ Gaste, ne mæz he cūmen into Godes rice.  
 Ðæt ðe of flæsce bið acenned, þ bið witelice flæsc; 7 þæt þe of  
 Gaste bið acenned, þ bið gast untwylice. Ne wundræ þu nates-  
 16 hwón þ ic þe nu sæde þæt eow bureð þ Ʒe beon æft acennede.  
 Ðe Gast orðæþ soðlice ðær þær he orðien wule, 7 ðu his stæfne  
 ihærest; ac ðu swáðeah nast hwánon þe Gast cume, oððe hwyder  
 he fáre. Ðus bið ælc ðæræ monne, ðe of þam Gaste bið acenned.'  
 20 Nichodemus him cwæð to, 'Hú mazon þas ðing iwurðan?' Ðe  
 Hælend him andswærde eft, ðus him sæcgende, 'Ðú eárt æpele  
 lareow on Israella ðeodæ, 7 þu ðas þing nast!' And he eft him to  
 cwæð, 'Soð, soð, ic þe sægge þ wé soðlice spækæð þ þæt we Ʒeāre  
 24 witen, 7 we eác seþæð þ þ wé isēzen, 7 Ʒe ure cypnysse nellæð under-  
 fón nateshwón mid eów. Gif ic eorðlic þing eow openlice sægge  
 7 Ʒe heóm ne ilyfæð, hú ilyfe Ʒe, þenne, Ʒif ic þa heofenlice þing eow  
 sæcgen wylle. 7 nan mōn ne astihð nateshwon to heofene, buton þe  
 28 ðe of heofene hider niðer astáh, þ is Monnes Sune, ðe þe on heofene  
 is. 7 swa swa Moyses on þam mycle wæstene þa næddræ úp ahóf  
 to healice tacnæ, swá Ʒedafenæð to ahæbbene on summere heahnysse  
 þone Monnes Sune, þ þa men ne losien, þe on him ilyfæð, ac habben

14 flæsce] flæce MS. flæsc] flæc MS.

15 nateshwón] natehwón MS.

## I

**Erat homo, &c. (John iii. 1).**

THERE was a certain man of the Pharisees called Nicodemus, one of the rulers of the Jewish people; who came once by night to the Saviour and said, 'We know, beloved Master, that thou hast 4 come from God; nor can any man indeed do such miracles as thou doest except God be with him.' The Saviour answered and thus said to him, 'Verily, verily, I say unto thee that no man shall ever see the kingdom of God, unless he be born again.' Nicodemus 8 said to him, greatly marvelling at it, 'How can the old man be born again? Can he, then, enter his mother's womb, and so be born a second time?' But the Saviour said to him, 'Verily, verily, I say unto thee, Whosoever is not born of water and of the 12 Holy Spirit, cannot enter the kingdom of God. That which is born of the flesh is flesh indeed, and that which is born of the Spirit is truly spirit. Marvel not at all that I have now said, It is necessary for you that ye be born again. The Spirit 16 breatheth indeed where it listeth to breathe, and thou hearest the voice thereof; but nevertheless thou dost not know whence the Spirit cometh or whither it goeth; so is every one that is born of the Spirit.' Nicodemus said to him, 'How can these things be?' 20 The Saviour thus answered him again, saying to him, 'Thou art a noble teacher among the people of Israel, and thou dost not know these things!' And he said to him again, 'Verily, verily, I say unto thee that we speak, indeed, that which we well know, and we 24 also testify to that which we have seen; and ye will not receive our testimony at all among you. If I tell you openly of earthly things and ye believe them not, how can ye believe, then, if I shall tell you of heavenly things? And no man shall by any 28 means ascend into heaven, except him who descended from heaven hither, that is, the Son of Man who is in heaven. And even as Moses lifted up the serpent in the great wilderness as a high token, so must the Son of Man be lifted up on some high place, 32 that those shall not perish who believe on him but shall have the eternal life for themselves.

- hēom ꝥ ece lif. Dis haliz godspel ðe 3e ihyrden nú hæfð mycele  
 tacnunge; ac we moten eow sæcgan bi eowre and3ite, ꝥ 3e alles ne  
 beon þare lare bidælede ne ure Drihtines wordæ. Ðe sunderhalzæ  
 4 wæs ihaten Nichodemus, þe on nihtlice tide neahlæhte to Criste  
 7 wolde ihyren his hallize lāre, swā hure dizellice nihtes; forþan  
 ðe he ne durste dægēs, forþan ðe þa Iudeisce mid dyrstiz anginne  
 ælcne utlazedon þe on him ilyfdon. He wæs an þære ealdre of  
 8 þam yldeste witum Iudeisces folces, 7 he ferde nihtes to ċæs  
 Hælendes spæce, 7 him ðus þā cwæð to, ‘We witen, leof Lareow,  
 ꝥ ðu from Gode cōme; ne mæ3 nan mon soðlice swylce [fol. 5.]  
 tacnæ wurcen, swa ðu wurcæst, buton God beo mid him. Wislice  
 12 he understód þæs Hælendes wundræ 7 þa mycle milhte, þe he on  
 monnum fremede,—forþan ðe hé hælde ælcne þé to him cōm from  
 alle unihælðe—7 he cwæð þā him to ꝥ he from Gode cōme, 7 ꝥ God  
 him mid wære. 7 wolde his lare leornian æt him dizellice nihtes,  
 16 þā þa he dægēs ne dyrste. Ðe Hælend andswyrde 7 ðus him  
 cwæð to, ‘Soð, soþ, ic þe sægge ꝥ nan mon né isihð Godes rice æfre,  
 buton he béo eft acenned. He cōm nihtes to Criste, 7 þeo niht  
 tacnode his azene nytenysse, ꝥ he nyste þa 3yt ꝥ ðeo oðer acenned-  
 20 nysse, þe Crist þa embespæc, wæs ꝥ haliz fulluht þe he sylf ástealde;  
 on þam ðe alle men beoð from synnum aðwozene. 7 Nichodemus  
 þa on his nytenysse cwæð, ‘Hú mæ3 þe ealde mōn eft beon acenned?  
 Mæ3 he lá infaren to his moder innoðe eft, 7 swa beon 3eædcenned?’  
 24 Ðas word he cwæð to Criste mid nytennysse be þare acennednysse,  
 þe fulcyð is ús alle, ꝥ heo eft ne mæ3 beon iedlæht to life, ꝥ mon  
 oðre siðe of his moder beo acenned. Þa habbað tacnunge, swā  
 swā þes traht us sæ3ð, þare gastlice acennednysse on Godes laðunge  
 28 —ðæt heo ne mod na béon 3eedlæht on þam mén, ꝥ he twi3e underfó  
 fulluhtes on life. Ðeah ðe messepreost manful beo on life 7 he  
 child fullize on þam soðe ileafan þare halzæ ðrymnysse, ne sceal  
 ꝥ cild eft syððan beon ifylled æt bætere lareowe, ꝥ ðeo halize  
 32 ðrymnysse ne be swā unwurðod; ne þe yfela preost ne mæ3 þurh  
 his azene synnum Godes þenunge befylen þe of Gode sylfe cumeð,  
 forþan ðe Halize Gast apwæchð þone hæðene from alle his synnum  
 on ðam soðan fulluhte. Ac him cwæð to þe Hælend, ‘Soþ, soð, ic

This holy gospel which you have now heard has a great signification; but we must tell it you according to your powers of understanding, so that you may not be altogether deprived of its meaning, or of our Lord's words. Nicodemus was the name 4 of the Pharisee, who came to Christ at night time and would hear his holy teaching, thus only secretly by night; since he durst not by day, because the Jews with presumptuous behaviour outlawed every one who believed on him. He was one of the rulers among 8 the chief counsellors of the Jewish people, and he went by night to converse with the Saviour, and thus said to him, 'We know, beloved Master, that thou hast come from God; nor can any man indeed do such miracles as thou doest, except God be with him.' 12 He certainly realized the Saviour's miracles and the mighty works he had done among men,—for he had healed every one of those who came to him from all sickness,—and so he said to him that he had come from God, and that God was with him. He would 16 also learn his doctrine from him secretly by night, because he durst not by day. The Saviour answered and thus said to him, 'Verily, verily, I say unto thee, No man shall ever see the kingdom of God unless he be born again.' He came by night to Christ, and 20 the night betokened his own ignorance; because he did not yet know that the second birth Christ then spoke about was the holy baptism which he himself had instituted, wherein all men are cleansed from sin. And Nicodemus thereupon said in his ignorance, 24 'How can the old man be born afresh? Can he, then, enter his mother's womb, and so be born again?' He said these words to Christ in his ignorance concerning that birth, of which we all know well that it cannot happen twice in this life—that one cannot 28 be born a second time of his mother. But, as the commentary tells us, these words refer to the spiritual birth in the church of God, (meaning) that this can never be repeated to admit of one's receiving baptism twice in life. Though the high priest is evil 32 in living, and yet baptizes a child in the true faith of the Holy Trinity, the child shall not be baptized again by a better pastor to the consequent dishonour of the Holy Trinity; nor can the evil priest through his own sins defile God's service which 36 comes from God himself, because the Holy Ghost cleanses the heathen from all his sins in the true baptism. But the Saviour

þe sæcge, Swa hwa swa ne bið Ʒeedcenned of watere 7 of þam HalƷæ Gaste ne mæƷ he into Godes rice.' Dis wæs sona on anginne, ða ða God ærest isceop alle Ʒesceafta þurh his michte, þa wæs Godes sylfes gast, swá swá bóc us sæƷð, ifæred ofer waterum, ðæt ure fulluht wære þa iu Ʒetacnod mid toweardre mihte, 7 þæs wateres Ʒecýnd wurde ihalƷod þurh ðone HalƷæ Gast, þe ƷehalƷað ure fulluht 7 þa sawlé wiðinnan from alle synnum aƷwæchð. Nú ne sceole Ʒe halden eower child to plihte to longe hæþene; forþam þe héo nabbæð infær to heofenum, ƷƷf heo hæþene dæƷeð. Héo ne beoð ná cild soðlice on domes dæƷ, ac beoð swa mycele men swa swa heo mihten béon ƷƷf heo fúlweoƷon on wunelicre ylde. 7 þa 12 hæþene cild á on helle wuniæð; 7 þa ifullode faræð to heofenum mid lichame 7 on sawle: 7 libbæð á syððan, Ʒe þa áne 7 þa oðre buton endunge. 'Ðæt þe of flæsce bið accenned þ bið witodlice flæsc; þ ðe of Gaste bið acenned þ bið gast untwylice.' Deo 16 gastlice acennednysse [fol. 5 b.] bið unseƷenlice. Þæs lichames acennednysse is iseƷenlic all; þenne þ child weaxæð, 7 wurð eft cnapæ, 7 eft syððan cniht, oð ðet he swa bicymeð to ðare ylde ðe him ón his Scuppend. Deo gastlice acennednys—ðæt món béo 20 Gode acenned on þam halƷæ fulluhte þurð þone HalƷæ Gast—is us unseƷenlic; forþan ðe we iséon ne mæƷen hwæt þær bið ifremed on þam ifullede mén. Ðú isihst hine biduppen on ðam watere 7 æft úp ateón mid þam ylca heówe þe he hæfde ærror ær þan ðe he 24 dufe; ac þeo halƷ moder, ðe is Godes laðung, wát ðæt ðæt cild bið synful bidupped into þam fonte, 7 bið up abroƷdon fram synnum aðwoƷen þurh ðæt halƷ fulluht. Ðurh Adames forƷæƷednysse, ðe Godes bebod tobræc, beoð þa child synful; ac ðurh Godes sylfes 28 Ʒife heora synne beoð adilƷode, þ heo Godes men beoð; 7 of þam flæsclice heo wurðæþ gastlice 7 Godes beárn iháten, swá swá us bæc sæggæð. Ðe Hælend cwæð syððan to Nichodeme þus, 'Ne wundraþ þú nateshwón, þ ic ðe nú sæde þ eow buræð þæt Ʒe beon 32 æft acennede'. He wolde þ he cyðe þa gastlice acennednysse, butan þære þe hé ne mihte his folƷere béon; 7 he hine pá tyhte

15 bið . . . bið] bid . . . bid *MS.*19 béo] *the é altered from i.*29 flæsclice] *s altered from c.*27 child] *letter erased after d.*

said to him, 'Verily, verily, I say unto thee, Whosoever is not born of water and of the Holy Spirit cannot enter the kingdom of God.' So it happened right at the beginning, when God first created all things through his might, that God's own spirit was, as the 4 book tells us, journeying over the waters; in order that our baptism with its future import should be signified at that early time, and that the element of water should be made holy through the Holy Ghost, who hallows our baptism and cleanses the soul 8 within from all sins. Now ye shall not keep your children too long heathens to their danger; because they shall not have entrance to heaven if they die heathen. They shall not be children, indeed, on the day of judgement, but shall be like 12 full-grown men, just as they might have been if they had fully grown up to a normal age. The heathen children shall always remain in hell; and the baptized shall go to heaven with body and soul; and they shall live for ever afterwards, both the former and 16 the latter without end.

'That which is born of the flesh is flesh indeed; and that which is born of the Spirit is truly spirit.' The spiritual birth is invisible. The whole physical birth is wholly visible; then the child 20 grows, and next becomes a boy, and then a young man, until he thus arrives at the age which his Creator grants him. The spiritual birth—the being born to God in the holy baptism through the Holy Ghost—is invisible to us; because we cannot see what 24 has happened to a man when he has been baptized. Thou seest him dipped in the water and lifted up again with the same appearance that he had before he plunged in; but the Holy Mother, that is God's congregation, knows that the child is 28 plunged sinful into the font, and is lifted up cleansed from sin through the holy baptism. Because of the transgression of Adam, who broke the command of God, are children sinful; but by God's own grace shall their sins be blotted out, and they shall 32 be God's people; and from being of the flesh they shall become of the spirit and be called God's children, even as books tell us.

The Saviour afterwards said thus to Nicodemus, 'Marvel not at all, because I have just said it is necessary for you to be 36 born again.' He wished him to know of the spiritual birth, without which he could not be his disciple; and he exhorted him

to ðare acennednyssse mid his diȝlum wordum ðe he unwreah us  
 syððan. 'Ðe Gast orðæð soðlice þær þær he orðian wule, 7 þu  
 his stæfne iheræst; ac ðu swaðeah nast hwanon ðe Gast cume  
 4 oððe hwider hé fære; ðus bið ælc ðare monne ðe of þam Gaste bið  
 acenned.' Ðe Halȝæ Gast orðæþ þær þær hé orðian wyle; ðonne  
 he hæfð þa mihte ðæt he mæȝ onlihten þæs monnes mōd þe he  
 wyle 7 wenden hit to gode, from dusiȝe to wisdōme, from ȝedwylde to  
 8 ȝeleafæn, from synne freminge to soðre dædbōte; 7 from alle wohnyssse  
 awend to rihte. Ð ær mōn Godes lof singeð, þær swæȝð þæs Gastes  
 stæfne; þær mon Godes lare sæȝð, þær swæȝð þæs Gastes stæfne;  
 7 þær mōn embe God smeað, ðær bið þæs Gastes ȝifu. Ac ðu né  
 12 miht ná iséon hū þe sylfæ Gast cymeð into þam gode men þe Godes  
 Gast underfechð, þeah ðe ðu him on lokiȝe 7 his lare ihyre. For þan  
 ðe þe Gast is unȝesæȝenlices cýndes, 7 þe mōn bið oper, fróm his  
 yfele abroȝden to bæterum wille ðurh þæs Gastes ȝifu. Nichodemus  
 16 him to cwæð, 'Hú maȝon þa[s] ðing iwurðan?' Ðe Hælend him  
 andswerde eft, þus him sæcgende, 'Ðú eart laréow on Israel 7 ðu  
 þas ðing nast!' Ne sæde þe Hælend þas wórd him tó tále—þ he  
 lareow wære 7 nyste þas rýne—, ac he wolde swiðor þa soðæn ead-  
 20 modnyssse on him bringan to his beterule; butæn þære ne mæȝ  
 nan mōn iðeón Gode. And he cwæð eft to him, swá swá us cýð þis  
 godspel, 'Soþ, soð, ic þe sæge þ we soðlice spæcæð þ þ we ȝeare  
 witen, 7 we éac seðað þ ðat we iseȝen; 7 ȝe ure cyðnesse nyllæð  
 24 underfón nateshwón mid éow.' Ðe Hælend him sæde þ þ he sylf  
 wiste 7 þ þ he iseah. [fol. 6.] He soðede éac þurh his ȝesæðnyssse,  
 ðeah ðe héo summe nolden of þam Iudeisce his lare underfón  
 ne his sæðnyssse heom sylfe to rihtinge; ac moniȝe underfeigon  
 28 on alle middanearde þæs Hælendes ileafæn 7 his lare ȝeornlice,

1 diȝlum] i altered from u. 2 orðæð] ordæð MS. 16 þa[s]] þa MS.,  
 after which a letter has been erased. 23 cyðnesse] cydnesse MS.

25] After l. 24 the scribe has inserted the following passage: mid þam  
 ȝlcæn hywe ðe hé hæfde áryr, ærðan ðe he dufe. Ac þeo haliȝe moder, ðe  
 is godes laðung, wát ðæt ðæt cild bið synful idupped into þam fonte 7 bið up  
 abroȝden from synnum aðwoȝen þurh ðæt haliȝe fulluht. Ðurh adames  
 forȝæȝednyssse ðe godes bebod tobræc, beoð þa cild synfulle; ac þurh godes  
 gastes ȝyfe heoræ synna beoð adilȝode, þ heo godes men beoð; 7 of þam  
 flæsclicum heo wurðæþ gastlice 7 godes beárn ihátene, swá swá us bæc sæȝð.

then to that birth with his mysterious words which he afterwards revealed to us.

‘The Spirit indeed breatheth where it listeth to breathe, and thou hearest the voice thereof; but nevertheless thou knowest not 4 whence the Spirit cometh or whither it goeth; so is every one that is born of the Spirit.’ The Holy Spirit breathes where it listeth to breathe; therefore it has the power of being able to enlighten the mind of whom it will and of turning it to good, from folly to 3 wisdom, from heresy to faith, from the doing of sin to true repentance; and turns it from all wrong to right. Where God’s praise is sung, there sounds the Spirit’s voice; where God’s word is read, there sounds the Spirit’s voice; and where one thinks about God, 12 there is the Spirit’s grace. But thou canst not see how this same Spirit enters the good man who receives God’s Spirit, though thou art looking on him and hearing his teaching. For, the Spirit is of invisible nature, and the man becomes something different, 16 being taken from his evil to a better state of mind through the grace of the Spirit.

Nicodemus said to him, ‘How can these things be?’ The Saviour answered him again, thus saying to him, ‘Thou art a teacher 20 in Israel, and thou dost not know these things!’ The Saviour did not say these words to blame him—because he was a teacher and did not know these mysterious things—, but he would rather produce true humility in him to his own amending; without 24 which no man can flourish before God. And he said to him again, as this Gospel tells us, ‘Verily, verily, I say unto thee, We speak indeed that which we well know, and we also testify to that which we have seen; and ye will not receive our testimony at all among 23 you.’ The Saviour told him what he himself knew and what he had seen. He testified it also through his testimony, nevertheless some of them—from among the Jews—would not receive his teaching nor his testimony for their own amending; yet many 32 throughout all the earth have eagerly received faith in the Saviour and his teaching, and so they shall do continually until the end of this world.

7 swá doþ 3yt æfre oð ende pissere worulde. 'Gif ic eorðlice  
 þing eow openlice sæcge 7 3e ðeo né ilyfæð, hú ilyfe 3e þenne, 3if  
 ic þa heofonlice þing eow sæcgæn wylle?' Embe eorðlice þing he  
 4 sæde þam Iudeisce þa þa hé heóm sæde bi his azene ðrowunge 7 bi  
 his azene lichames ariste, ðe he of eorðan nóm of eorðlicere móder.  
 7 bi héofenlice he spæc hær be þam fulluhte, 7 þa þa he eft spæc bi  
 his upstize to heofenum to ðam ece life, þe is heofenlic iwis. 7 þa  
 8 unisælice his sæ3e ne ilyfdon. 'And nán món ne astihð nateshwón  
 to heofenum buton þe ðe of heofenum hider nyðer astah, þ is Monnes  
 Súne, þe ðe is on heofenum.' Ðe Hælend is soðlice anes monnes  
 súne, swá swá nán oðer is, 7 he is ure heafod. Hé astah of heo-  
 12 fenum us to alysenne, 7 hé eft up astah æfter his ðrowunge; 7 he  
 bihet his halzum þ heo him folziæn mosten 7 mid him wunian,  
 ðær ðær he sylf wunæð. He astah ða áne; ac him æfter fulizdon  
 his azene limæ up to þam heafdo, 7 æfre fulizæð oð ende pissere  
 16 worulde. For þan þe his halzan heonan fareð to him of pisse læne  
 life, to heoræ leofe Drihtine, oð ðet heo alle béon to þam hæfde  
 igaderode. Ðeo menniscnysse ne cóm ná mid Criste of heofenum,  
 ne heo on heofenum næs þá þá he þis cwæð; ac þe an Hælend on  
 20 æ3ðer 3ecynde Godes ant monnes mihte wæl swa spæcan, swa swa  
 3e ihyrden on ðisse rædinge, þ heo of heofene astah, 7 on héofenum  
 wære ða þa he ðus spæc to Nichodeme. 'And swá swa Moyses in  
 ðam mycle wæstene þa næddræn up ahof to healice tacne, swa  
 24 3edafenæð to ahæbbenne on symmere heahnysse ðone Monnes Sune,  
 þ þa mén ne losian ðe on hine ilyfæð, ac habban heom þ ece lif.'  
 Ðis and3it we sædon on twam oðre spellum swiðe iwislice, ac we  
 wullæð swa ðeah sceortlice secgan eow þas endunge. Moyses, þe  
 28 hereto3æ, on þam myclæn wæstene wrohte bi Godes hæse áne ærene  
 neddræn, þa þa þ folc wæs from þam næddræn tosliten; 7 he þa  
 up arærde þa ærenæ naddræn, swylce to tacne; 7 heo bisæ3en pærtó  
 þe ðær toslitene wæron, 7 heóm sone wæs bét. Ðeo ærene neddræn,  
 32 þe buton attre wæs, tacnode Cristes deap, þe unsynniz ðrowode,  
 up ahofen on rode; 7 we to him biseoð mid fulle 3eleafæn, þ we

7] before is an h has been erased.

23 wrohte] the lower part of h is indistinct.

If I openly tell you earthly things and ye do not believe them, how, then, shall ye believe if I shall tell you heavenly things?' He spoke to the Jews about earthly things when he told them of his own suffering and about the resurrection of his own body, 4 which he had received from earth—from an earthly mother. And he spoke about heavenly things here concerning baptism, and when he afterwards spoke about his ascension into heaven—to the eternal life which is heavenly indeed. But the wicked people 8 did not believe what he said.

'And no man shall by any means ascend into heaven except him who descended from heaven hither, that is the Son of Man, who is in heaven.' The Saviour is, verily, *one* human being's son, such as no 12 other is; and he is our head. He descended from heaven to redeem us, and he ascended up again after his passion; and he promised his holy ones that they could follow him and dwell with him where he himself dwells. He ascended, then, alone; but his own members 16 have followed after him—even to their head,—and shall always be following until the end of this world. For his holy ones shall go to him hence from this transitory life—to their beloved master,—until they are all united to their head. His human nature did 20 not by any means come with Christ from heaven, and it was not in heaven when he said this; but the one Saviour being in the nature both of God and of man could rightly say—as you have heard in this lesson—that he had descended from heaven, and that he was 24 in heaven when he spoke to Nicodemus thus.

'And even as Moses lifted up the serpent in the great wilderness as a glorious token, so must the Son of Man be lifted up on some high place, that those shall not perish who believe on him, but shall 28 have the eternal life for themselves.' The meaning of this we have expounded with much detail in two other sermons; but we wish, however, to speak to you briefly of this ending. Moses, the leader, made in the great wilderness by God's command a brazen serpent, 32 when the people were being rent by serpents; and he then raised up the brazen serpent, even as a sign; and those who had been bitten there looked towards it, and they were immediately better. The brazen serpent, which was without venom, betokened the death 36 of Christ, who suffered innocently, raised aloft upon the cross; and we look to him with complete faith, that we may be freed

from ure synnum ðurh hine beou alyseðe 7 lif habban mid him áá  
[fol. 6 b.] on ecnyse, swa swá he us bihét. Ðam is á wurment  
7 wuldor on ecnyse mid his heofenlice Fæder, 7 þam Halzæ Gaste,  
4 on ane godcyndnyse. We cwæðæþ, AMEN.

## [II]

[Fol. 6 b. l. 3.]

## EUANGELIUM.

SUME MEN NUTEN IWISS for heoræ nytennessæ hwi  
godspel is icwæden oððe hwæt godspel mæne. Godspel is  
8 witodlice Godes sylfæs lare 7 þa word þe he spæc on pissere  
worulde mōncynne to lare, 7 to rihte zeleaf. 7 þ is swiðe gōd  
spell þurh Godes tocyne us to hýrenne þ we habben moten þa  
heofenlice wununge mid him sylfe æfre, swá swá hé þam allum  
12 bihet þe hine lufiæð on rihtwisnesse, 7 on rihte zeleafan, 7 on  
soðfestnesse. Nu sceole wé ihyræn þ haliz gōdspel mid onbryrd-  
nyse us to beterule; 7 éac we sceolen witen hwæt þa word  
mænen, þ we mazon hý awenden to weorcum. Forþan ðe þe bið  
16 wis þe mid weorcum swytelæð þa halzæ Godes lare, 7 þe bið un-  
rihtwis þe heorcnað þare wordæ 7 nele heom awenden to weorce  
him to pearfe. On þare Frizenihte ðe ætforen Eastre bið, hæfde  
ure Hælend, ær þam ðe he ðrowode, swiðe longsume spæce wið  
20 his leorningihtæs 7 heom fæle þingæ sæde on his fundunge þá ;  
7 Iohannes þe Godspællere hit sette on Cristes bec, þe his  
lare gehýrde. 7 he cwæð him to ðus þá, *Amen amen dico*  
*uobis & reliqua*. ‘Sop, sop, ic eow sæge, zif ze sylfe hwæs biddæð  
24 æt minum Halzum Fædere on mine nōme, he hit zifð eow untwylice  
raðe. Ne béde ze nán þing zyt on mine nōme; biddæþ 7 ze-  
underfoð, þ eower blis beo ful. Ic spæc to eow on biþspelle; ac  
nú bið þe timæ þ ic on biþspelle eow to ne spæce, ac ic cyððe eow  
28 swytellice bi þam soðan Fæder. On þam dæge ze biddæþ on mine  
nome zeornlice; 7 ic ne sæde eow zyt þ ic sylf wulle biddan ðone  
ylcæ Fæder, for eow þingende. Ðe sylfæ Fæder lufiæð eow, forþan  
ðe ze lufeden me 7 ze ilfydon þ ic from Gode ferde. Ic ferde fram  
32 þam Fæder 7 com to middanearde; ic forlæte eft middanearð 7 ic

14 us] the s altered from 3.

15 weorcum] r apparently altered from another letter.

19 longsume] g apparently altered from another letter.

by him from our sins and have life with him for ever in eternity, as he has promised us. To him is ever honour and glory in eternity with his heavenly Father, and with the Holy Ghost, in one divine nature. We say, Amen. 4

## II

## GOSPEL.

SOME men for their ignorance do not in truth know why the gospel is so called, or what 'gospel' means. Gospel is indeed God's own teaching, and the words which he spoke in this world for the instruction of mankind, and for their true faith. And it is a very 'good spell' for us to hear that through God's coming we can possess the heavenly dwelling with him himself for ever, even as he promised to all who love him righteously, and with true belief, and with steadfastness. Now we must hear the holy gospel with zeal for our own amendment; and we must also understand what the words mean, in order that we may convert them into deeds. Because he is wise who makes God's holy teaching known by his acts, and he is unrighteous who hears the words and will not convert them into deeds for his own good. On the Thursday night which is before Easter, our Lord, before he suffered, had a very long conversation with his disciples and told them many things at his parting then; and John the Evangelist, who heard his teaching, set it down in Christ's book. And thus he spoke to them,—*Amen, Amen, dico vobis et cetera*. 'Verily, verily, I say unto you, if ye ask my Holy Father for anything in my name, he shall give it you surely at once. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your happiness be full. I have spoken to you in parables; but now is the time, when I shall not speak to you in parables, but I shall tell you plainly of the true Father. In that day ye shall ask in my name earnestly; and I have not now said unto you that I myself will pray that same Father, and intercede for you. The Father himself loveth you, because ye have loved me and have believed that I came from God. I came from the Father and am come into the world: again, I leave the world, and go to the Father.'

fare to þam Fædere.' Ða sæden his folzeræs mid swiðlicere blisse,  
 'Efne þu spæcst nu swytellice, leof, ⁊ ðu nateshwón ne sægst nu  
 us nán biþspel. Nu we witen soðlice þ þu wast alle þing, ⁊ þe  
 4 nis nán néod þ ðe hwá axiþe; on þam we ilyfæð þ þu fróm Gode  
 côme.' We habbæð nú isæd sceortlice on Englisc þis halize  
 godspel, swá swá þe iherdon nu—þa nacede word áne; ac we  
 nú wyllæð mid fæzerum andþyhte heóm fretewiæn eow, þ heo  
 8 licwurðe beon to lāre eow alle, 3if þe þ gastlice andþit mid gode  
 wille underfoð. 'Soþ, soð, ic eow sæge, 3if þe sylfe hwæs  
 biddæþ æt mine Halize Fæder eow ón mine nóme, he hit 3ifð eow  
 untwylice raðe.' Ðé Hælend wæs ihaten from his cildhade Iesus  
 12 from þam halþan engle ærþan ðe he ácenned wære; ⁊ þe bið  
 hál on his nome þe ðe hine hæle bit, for þan ðe Iesus is Hælend  
 icwæden. Bide þe nú hæle on þæs Hælendes nóme modes. ⁊  
 lichame, oððe for leofne fréond, and [fol. 7.] þe Fæder þe tyðæþ  
 16 untwylice þæs, 3yf þú andsæte ne bist. Gif ðu ðenne yfel bist,  
 þu most yfeles swicæn ⁊ to þam gode Fædere mid godnysse buþan.  
 And 3if ðu yfeles bidæst ænizum oðrum mén, þu ne bist ná þenne  
 swa swa þe Hælend beád; ac mid yfele mode þu yfeles wilmæst, þ  
 20 nis nán hæle on ðæs Hælendes nóme. Mucele ðing ábidon þa  
 mære apostolas æt þan Halþæn Fæder æt þam Hælendes upstize, þa  
 þa heo arærdon þa deaden on heoræ Drihtines nóme, swá swá hé  
 sylf ær dude; ⁊ heo monizfealde wundræ wrohten on his nome,  
 24 ⁊ heo þa hæðene leodæ to his ileafæn beþdon. Hwilon eác  
 þe witegæ, þe wæs 3ehaten Heliæs, bæd þenne Ælmihtiz Gód for  
 monnæ yfelnyse, þ he reinscyræs forwærnde feorþe healf 3eáre;  
 ⁊ he eft syððan béd þ Gód ásende reinscuræs ⁊ eorðlice wæstmæs,  
 28 forþan ðe heo wændon ða heoræ móð to Gode mid mare 3eleafæn.  
 Be þam mycle benum ðe mén mazon biddon ða þe Gode likyæð  
 cwæð þe leofæ Hælend on sume oðre góðspelle to his halzum  
 apostolos, *Amen, dico uobis, quia si quis dixerit huic monti;*  
 32 *Tollere & mittere in mare, & non esitauerit in corde suo, sed*  
*crediderit, quia quodcumque dixerit, fiat ei.* 'Soþ, ic eow sæge,  
 3yf hwa sægeð ón eornost, ⁊ cwæð to áne munte on mine nóme

2 nateshwón] nate<sup>h</sup>hwón *MS.*5 Englisc] Engli<sup>c</sup>e *MS.*27 ásende] ásende *MS.*

Then said his disciples with exceeding joy, ‘Lo, now speakest thou plainly, dear (Master), and thou dost not by any means tell us any parable. Now know we indeed that thou knowest all things, and there is no need that any one should ask thee; by this we <sup>4</sup> believe that thou art come from God.’

We have now recited this holy Gospel briefly in English, as ye have now heard,—the bare words alone;—but we now want to adorn them with a fair interpretation for you, that they may <sup>8</sup> be pleasing as instruction for you all, if you will receive the spiritual meaning with good will. ‘Verily, verily, I say unto you, if ye pray for anything from my Holy Father in my name he shall give it you surely at once.’ The Saviour was called <sup>12</sup> Jesus from his childhood by the holy angels before he was born; and he who prays him for salvation shall be saved through his name, because Jesus means Saviour. Now pray for salvation of mind and body in the Saviour’s name, or for a beloved friend, and <sup>16</sup> the Father will grant it to thee without fail if thou art not unpleasing to him. Therefore, if thou art wicked, thou must cease from wickedness and incline to the good Father virtuously. And if thou ask for evil for any other man, thou art not, then, asking <sup>20</sup> as the Saviour ordained; but thou art desiring evil with evil mind, and this is no salvation in the Saviour’s name.

The glorious Apostles had obtained great things from the Holy Father at the Saviour’s ascension, when they raised the dead in <sup>24</sup> the name of their Master, as he himself had done before; and they wrought very many miracles in his name, and converted heathen nations to his faith. Once, also, the prophet, who was called Elias, prayed Almighty God, because of the evilness of men, <sup>28</sup> to keep back rain showers for three years and a half; and again he afterwards prayed God to send rain showers and fruits of the earth, because men had turned their hearts to God with greater faith. Concerning the great requests that men who are pleasing <sup>32</sup> to God can make, the beloved Saviour said in another gospel to his holy apostles, *Amen, dico vobis, quia si quis dixerit huic monti; Tollere, et mittere in mare, et non haesitaverit in corde suo, sed crediderit, quia quodcumque dixerit, fiet ei.* ‘Verily, I say unto <sup>36</sup> you, if any one speak earnestly, and say to a mountain in my name

1 þus, Fare þu on Godes nome feor út on sá, 7 3yf him na ne  
 tweonæð þ he þæs tyðe béo, ac ilyfð on heortan, swá hwæt  
 swa he cwæð hit bicymeð 7 iwurð.' Mucel bið þeo bene. þ þe  
 4 munt aweiz fare of his a3ene stæde þurh anizne monne, ac we  
 mazon eow sæcgæn ðæt hit soðlice iwearð þurh ænne halizne  
 wár, swá we hær sæcgæð. Sum hali3 biscop wæs ihaten Gre-  
 gorius, swiðe mycel lareow on mycele pingðum, bi þam ic sæde  
 8 hwilon ær on sume oðrum spelle,—hu he ðone hæðenæ god,  
 þe nane godcundnyse næfde, adræfde mid his tokime of his  
 anlicnesse awæ3. Þe ylca Gregorius wolde Gode aræren hali3  
 mynsterlif ihende anre sá; ac ðær wæs bi halves án swiðe heah  
 12 clif onémn, 7 wes þe stude mynize to þam mynsterlife, 3if he  
 rumre wære to þam Godes weorce. Ða mercode þe biscop on  
 þám munte þone dæl ðe he habben wolde to þæs weorces rymete,  
 7 bæd þá þone Almihtizæn, þe mæ3 dón þ he wýle, þ he áhofe þene  
 16 munt bi his mercunge, þ he mihte makien his mynster on ðam  
 rymette. 7 God þa sone asceaf þene munt buton swinke, swa  
 swá he wilnode; 7 þe hal3a wér wrohte him ðær munster. Ða  
 wæren twe3en breðræn, wælizne on life, 7 hæfden ænne fixnoð on  
 20 ane brade mére, heom bám imæne, to mycele tylunge; ac ðær  
 wurdon oft æt þam waterscipe monizfealde ceastu 7 monslihtæs,  
 7 mycel feoht for þam fixnoðe. Hwæt þa ðe biscop wearð unbliðe  
 for þam bloddes gyte 7 abéd þa æt Gode [fol. 7 b.] þ he wrohte  
 24 ðone waterscýpe to wunsume yrðlande. 7 þ water sonæ wende  
 of þam fixnoðe, 7 wæs ðeo mere awend to brade feldæ, swa þ mon  
 erode alne ðone fixnoð; 7 þer weox corn æffre wunsumlice syððæn.  
 Julianus þe wiðersacæ, ðe wæs ærest cristene 7 to preoste  
 28 bisceoren, for þæs caseres e3e he awearp his ileafen. 7 ilyfde on  
 deofel3ylde syððan he his seolfes weold 7 he wearð casere; 7  
 lyfede þá drycræft 7 þæs deofles ðeowdóm. 7 hé þa monizæ  
 martyræs acwalde 7 fæht wið þene Hælend oð ðet he forferde.  
 32 He sende ænne deofel hwilon to sume londe on sum ærende þ he  
 heardlice ferde; 7 þe deofel þa bi his sonde ferde 7 com eft to  
 him embe tyn daze fyrst. Ða cwæð þe casere to him 'Hwi come  
 þu swá læte?' Þe deofel him andswyrde, 'Ic wearð yfele ilet

thus, Go thou in God's name far out into the sea, and have no doubt at all as to this being granted to him,—but believe it in his heart,—whatsoever he says will come to pass and be accomplished.' It is no small request that a mountain should go away from its 4 own position for the sake of any man, but we can tell you that this really happened through a holy man, as we shall now here relate. There was a certain bishop called Gregory, a very great teacher of high distinction, whom I have spoken about a while 8 ago in some other sermon,—how he drove away by his advent the heathen god, who had no divine power, out of his idol. This same Gregory wished to build a holy monastery to God near a sea; but there was on one side a very high cliff close by, and the place 12 was pleasant for a monastery, if it had been wider for the work of God. Then the bishop marked out on the hill the part he would have for the extent of the building, and next prayed the Almighty, who can do what he will, to lift away 16 the hill according to his marking, so that he might build his monastery in the vacant space. And God then immediately thrust away the hill without trouble, even as he desired; and the holy man built his monastery there. There were two brethren, rich 20 in living, who had for their great profit a fishery in a broad lake common to them both; but there were often beside the water many quarrels and manslayings, and much fighting over the fishery. So then, the bishop was grieved for the bloodshed and 24 therefore prayed God to make the water into pleasant arable land. And the water immediately turned away from the fishery, and the lake was turned into broad fields, so that one could plough all the fishery; and corn grew there plenteously for ever 28 after. Julian the Apostate, who was first a Christian, and shorn as a priest, from fear of the emperor renounced his faith. And he believed in devil worship after he was his own master and had become emperor; and he loved magic and the service of the 32 devil. He also killed many martyrs and strove against the Saviour until he died. Once upon a time he sent a devil to go quickly on some errand to a certain land; and the devil then went on his errand and came again to him in about ten days' time. Then 36 said the emperor to him, 'Why dost thou come so late?' The devil answered him, 'I was in evil wise hindered by a holy monk

purh ænne halize munúc þe hatte Publius. Ic ne mihte ná faren  
 forð on þin ærende, forþan ðe ðe munuc mid his mycle bene  
 forwærnde me þæs wæges, 7 ic wende nú onzéan buton ælce  
 4 ærende, unwis eft to þe. 7 þe casere wearð on þam wæge ofslazen,  
 7 sum his þezenæ þe ðis þa ihyrde wende to þam munuce 7 wearð  
 munúc him sylf. Swylce þing maciæð þa mæren zebedu purh  
 ðone soðan God, ðe symle wyle wæl 7 iheræð þá zebedu on his  
 8 halzenæ neode; 7 his ðearfenæ clypung uncyðlice ne forsihð.  
 Ðæt godspel us sæȝð þ̅ ðe Hælend sæde, 'Ne bæde ȝe nán þing  
 gýt on mine nóme.' Forðy heo ne beden on þæs hælendes nóme,  
 forþan ðe heo hæfden hine sylfne mid heóm, his láre brucende; 7  
 12 ne bedon ná swiðe þa unsæzenlice þing þonne heo hine isæzen.  
 'Biddæþ 7 ȝe underfoð, þ̅ eower blis beo ful.' Ðare éce blisse  
 he het heóm þa biddan, forþan ðe nanum me ne bið ful blis on  
 his life þ̅ him ne æȝlize æfre sum þing hér. 'Ic spæc to éow on  
 16 biȝspellum, ac nú bið þe timæ þ̅ ic on biȝspelle to eow ne spæce,  
 ac ic cyðe éow swytellice be þam soðan Fæder.' On bocum is  
 ȝewunelic biȝspel to sæcgene, þ̅ is oðer þing on wordum 7  
 oðer on tacnungum. 7 þe Hælend to héom spæc swiðe ilóme on  
 20 monize biȝspellum, heoræ mód to trymynge; ac he sæde heóm nú  
 ðæt he swytellice wolde bi þam Halȝum Fæder heom bodiæn 7  
 cyðan, forþan ðe he sylf dæð þ̅ his halȝæn iseoð his Fæder on his  
 wuldræ, þenne heo wuniæð mid him, swá swá þa englæs iseoð  
 24 hine nú soðlice. 'On þam dæȝe ȝe biddæþ on mine nóme  
 geor[n]lice.' On þam life is an dæȝ, þe næfre ne endæþ; 7 on  
 dæȝe biddæþ þa ðe ðenne biddæþ, na on swearte ðeostrum ðisseræ  
 costnungæ. Ác þæs Hælendes word heom beoð þenne cyðe, þe  
 28 ðus sæde to héom on sume his godspellæ, *Ego & pater unum*  
*sumus*. 'Ic 7 min Fæder beoð witodlice án; ' ðæt is, soðlice an God  
 on ane godcundnyse, 7 heóm bam is imæne æfre án soðe lúfe, þ̅  
 is ðe Halȝæ Gast, ðe gæð of heóm bām. He cwæð 'Wit beoð án',  
 32 for ðare Annysse; þ̅ ðeo án Godcyndnyse 7 ðeo án Mæȝenðrýmnesse  
 7 þ̅ án icynd ðe heóm is imæne nyle iðafien þ̅ heo ðreo Godæs beón,  
 ac án Álmihitiȝ God æfre on ðreo hadum; 7 ðis icnawæð þa halȝæn

who is called Publius. I could not go forward on thy errand, because the monk by the might of his prayer kept me from the road, and I now return again without any message, in ignorance back to thee.' And the Emperor was afterwards struck down 4 on the road, and one of his servants who heard this went to the monk and became a monk himself.

Such things can good prayers accomplish by the help of the true God, who ever wishes well and listens to prayers at the 8 afflictions of his saints; and he does not unkindly reject the crying of his unhappy ones. The Gospel tells us that the Saviour said, 'Hitherto have ye asked nothing in my name.' For, they had not asked in the Saviour's name because they had (the 12 Saviour) himself with them, and were enjoying his teaching; and they did not pray earnestly for invisible things while they were looking on him. 'Ask, and ye shall receive, that your happiness be full.' He bade them pray for the eternal happiness, because 16 no man has such complete happiness in his life that something does not at some time trouble him here. 'I have spoken to you in parables; but now is the time, when I shall not speak to you in parables, but I shall tell you plainly of the true Father.' In 20 books is it customary to give a parable, which is one thing in words and another in meaning. And the Lord had spoken to them very often in many parables for the strengthening of their minds; but now he said to them that he would speak plainly and 24 make known to them concerning the Holy Father, because he himself makes his holy ones see his Father in his glory, when they dwell with him, even as now the angels verily see him. 'In that day ye shall ask in my name earnestly.' In that life is 28 one day, which shall never end; and those shall ask by day who shall make their prayers then, and not in the black darkness of these temptations. But those words of the Saviour shall then be clear to them, who thus spoke to them in one of his 32 gospels, *Ego et pater unum sumus*. 'I and my Father are indeed one;' that is, indeed, one God in one Godhead; and to them both is one true love common, that is the Holy Ghost which emanates from them both. He said, 'We are one,' because of the 36 Unity; because the one Godhead, the one Majesty, and the one Nature,—which is common to them,—will not allow that they be three Gods, but one Almighty God for ever in three Persons; and

þonne heo hine iseoð. Næs ná [fol. 8] þe Halzæ Fæder tó mén  
 iboren for ús, ne he ne ðrowode for us; ac ðrowode þe Súne þe  
 ðe þa menniscnesse ane underfeng. 7 hér 3e mazen ihyræn þ heo  
 4 beoð ðreo 7 an God swa ðeah, swa swá wé ár ræddon. Ðæt  
 godspel spæcð forð on ðus þæs Hælendes word, '7 ic ne sæde eow  
 3yt þ ic sylf wylle biddæn ðone ylca Fæder, for eow þingende.'  
 On þare mænniscnysse þe he mid is bifangæn hé bit for his  
 8 halzum his heofenlice Fæder; 7 on his godcundnysse, on þare ðe  
 he God is, he tyðæþ alle þing æfre mid þam Fæder; 7 we habbað  
 on þam Sune swiðe godne þingere. 'Ðe sylfæ Fæder lufað eow,  
 forþan ðe 3e lufedon mé, 7 ilyfden þ ic from Gode ferde.' Hér 3e  
 12 mazen iheron þ ðe þe næfð ðone Sune þ he næfð ðone Fæder, þe  
 hine sende; 7 þe Fæder lufað þa ðe ilyfæð on Crist; 7 bið isæli3  
 þe swylce lufe undersæhð. 'Ic ferde from þam Fædere 7 com to  
 middanearde. Ic forlæte eft middanearde 7 ic fare eft tó þam  
 16 Fæder.' Hé cóm to middanearde 7 wæs món isæzenlic, þe ðe  
 unsæzenlic mid þam Fæder wæs; 7 he forlet middanearde mid þam  
 ðe hé úp astah on ðare mænniscnysse to þam unsæzenlice. Ac he  
 wunæð swa ðeah oð ðissere worulde ende mid his halzum monnum  
 20 on ðare godcundnysse, swa swa he sylf bihet—ðe ðe ne wæ3eð  
 næfre. Gif þú þisses wundræst,—hú hé wuniaen mæ3e mid  
 monnum on eorðe 7 eac swylce on heofenum,—sceawæ bi þare  
 synnan, ðe is Godes 3esceaft, hú heo mæ3e sendon hire scinende  
 24 leome from hire uplice rýne ofer alne middanearde. Þe sunbeám  
 biscinæð þe swytellice alne, 7 ne mæ3 þe Allwealdend, 3if þu hine  
 lufæst, his leomen þe senden 7 eac þe lufæn? 'Ða sædon his  
 folgeræs mid swiðlicere blisse, Efne ðu spæcest nú swutellice,  
 28 leof, 7 þu nateshwón ne sæ3st nán bi3spel us nú.' Hwæt mæ3e  
 wé eow sægan swytelycor bi ðyssum, ðenne þa apostolas hit  
 isæ3d habbað, swá swá 3e iherdon nú on þissere sæc3ene? 'Nu we  
 witen soðlice þ ðu wast alle ðing 7 þe nis nán néod þ ðe hwa  
 32 axiæ.' Ful soð heo sæden be þam soðan Hælende þ he alle ðing  
 wát swá swá Alwealdend God; 7 ðat is ðeo swytelung his soðan  
 godcundnysse—ðæt he mæ3 ásmeazen alre monne héortan, 7  
 úre ðohtæs purhseon alle; 7 we ne ðurfæn axiæn hu he sylf dón

this shall the holy ones understand when they see him. The Holy Father was not born to us as a man, nor did he suffer for us; but the Son suffered who alone received human nature. And here you can perceive that they are three and yet one God, as we have said before. The gospel further continues the Saviour's words in this way, 'I have not now said unto you that I myself will pray that same Father and intercede for you.' In the human nature in which he is clothed he prays his Heavenly Father for his holy ones; and, in his divine nature in which he is God, he grants all things for ever together with the Father; and we have in the Son a very excellent mediator. 'The Father himself loveth you because ye have loved me, and have believed that I came from God.' Here you can understand that he who has not the Son, has not the Father who sent him; and the Father loves those who believe in Christ, and he is blessed who shall receive such love. 16

'I came from the Father and am come into the world; again, I leave the world and go back to the Father.' He came to the world and was a visible man,—he who had been invisible with the Father; and he left the world when he ascended in his human form to the invisible. But he shall remain nevertheless, until the end of this world, with his holy ones in the Godhead, as he himself promised—he who never deceives. If thou wonderest at this—how he can dwell with men on earth and also in heaven—take note by the sun which is God's creature, how it can send down its shining ray from its high orbit above the whole world. The sunbeam sends its light clearly all about thee, and cannot the Almighty—if thou lovest him—send thee his rays and love thee too? 'Then said his disciples with exceeding joy, Lo, now speakest thou plainly, dear (Master), and thou dost not by any means tell us any parable now.' What can we say to you plainer about this, when the apostles spoke, as ye have just heard, in these words, 'Now know we indeed that thou knowest all things and there is no need that any one should ask thee?' Very truly they said of the true Saviour that he knows all things, even as God Almighty; and this is the manifestation of his true Divinity—that he can search the hearts of all men and see through all our thoughts; and we need not inquire how he himself will act. The apostles then

wylle. Ðá apostoli sæden þá swá swá we sceolon dón, 'On þám we ilyfæð þ þu from Gode cóme.' 7 we sceolon ilyfæn on ðone lifizende Hælend, þ ðe Fæder us lufize þe hine sende, 7 ure heortæ 4 onlihte mid þæs Halzæn Gastes 3yfe. Þam is æfre án wuldor 7 an wurðment. AMEN.

## [III]

[Fol. 8, l. 27.] **Erat quidam regulus cuius filius infirmabatur Capharnaum & reliqua.**

- 8 Ure Hælend cóm hwilon tó Chánan, þam túne on Galileiscere scire, ðær ðær hé swyðest bodede; 7 on þam tune hé awende hwilon water to wine, six fate fulle mid þam fyrmestan wine. Ðá wæs sum underkyng on Capharnan buriz, 7 his sune ða læ3-séoc 12 to forðfóre. Ðá axode þe underkyng embe þæs Hælendes fæder, þ he from Iudea londe com to Galileam, ferde þá [fol. 8 b] to þam Hælende 7 hine bæd 3eorne þ he sceolde faren 7 his sune hælend, þe læ3 þá æt forðsiðe his lifes unwæne. Þa andswarde þe Hælend 16 þus ðam underkyng, 'Buton 3e tacne iséon, nelle 3e ilyfæn.' Þe underkyng him andswarde eft, 'La, leof Drihten, fare to mine sune ær þan ðe hé swælte.' Ðe Hælend him cwæð þus tó, 'Fare ðe nú on þinne wæ3; þin sune leofæð.' Ðá ilyfde þe kyng ðæs 20 Hælendes spæce, 7 wende him hamweard, 7 hopode to þán. Ða comen ðæs on mare3en his mén him to3eanes 7 cydden him mid blisse þ his sune leofede. Ðe fæder héom befran þa mid fyrwetnysse sónæ, on hwylcere tide þe sune 3ewúrpte. Heo sæden him 24 to andswære, 'Gyrstændæ3 he wurpte; swa ofer midne dæ3, þ hine forlet þeo fefor.' Þa oncneów þe fæder þ hine forlet þe fefor on þare ylce tide þe ðe Hælend him to cwæð, 'Fare þe nú hám raðe; þin sune leofæð.' 7 he þá sylf ilyfde, 7 all his hired purh ðæt. 28 Ðis godspel is nú sceortlice isæd on Englisc, 7 we wullæð éow sæcgæn sum and3it þertó of þare trahtnunge bi eowræs and3ites mæðe; ná swá ðeah to longlice, þ hit eow æðryt ne þynce. Underkyng is ihaten þe under þam casere rixæð; 7 on þam time 32 wæron caseres on Rome swá þ heo ahton ða anweald 7 cynedóm ofer alne middaneárd 7 ofer alle kyngæs æfter Cristes acennednysse. 7 heo kynelice rixoden felá hund 3eare; 7 héom mon feorran

said, even as we must do, 'Therefore we believe that thou hast come from God.' And we must believe on the living Saviour, that the Father who sent him may love us, and enlighten our hearts with the grace of the Holy Ghost. To whom is ever only 4 honour and glory. Amen.

### III

**Erat quidam regulus cujus filius infirmabatur  
&c. [John iv. 46]**

OUR Saviour came once upon a time to Cana, the town in the 8 district of Galilee, where he used to preach very much ; and in that town he once changed water into wine,—six vessels full of the best wine. There was then a certain under-king in the city of Capernaum, and his son lay sick unto death. -When the under- 12 king learnt about the Saviour's journey,—that he was come from Judaea into Galilee,—he went to the Saviour and prayed him earnestly to come and heal his son who lay then at the point of death, his life despaired of. Then answered the Saviour thus to the 16 under-king, 'Except ye see miracles, ye will not believe.' The under-king answered him in return, 'Lo ! dear Master, come to my son before he die.' The Saviour said to him thus, 'Go now on thy way ; thy son liveth.' Then the king (under-king) believed the 20 Saviour's word, and turned homeward, and trusted in this. Then, in the morning his men came to meet him, and told him with joy that his son lived. The father asked them at once, with curiosity, at what hour his son recovered. They said to him in answer, 24 'Yesterday he recovered, it was even about mid-day that the fever left him.' Then the father recognized that the fever had left him at the same hour that the Saviour had said to him, 'Go now home quickly ; thy son liveth.' And he himself believed and all his 28 house because of this.

This gospel has now been briefly told in English, and we wish to tell you some exposition thereto from the commentary according to the extent of your understanding ; however, not at too great length, 32 so that it may not seem tedious to you. An 'under-king' is a name for one who rules under the emperor ; and at that time there were emperors in Rome such as had the rule and dominion over the whole earth and over all kings after Christ's incarnation. And 36 they ruled in royal fashion for many hundred years ; and from

brohten of huwhilce londe æ3ðer 3e lác 3e gafol; 7 heo sume eác  
 cómen to Englelonde hwilon, 7 ðer forðfærdon,—heoræ forwel  
 felæ. Ða wæron ða underkyngæs þam casere underðeode, to ðam  
 4 ðe heo wolden, 7 heoræ wurðscipe wæs bi þæs caseres willæn,  
 loca hu he wolde. Ðæt cydde þe casere þam kyngre Archelau þæs  
 Herodis sune, þe þa childræn acwalde. He sette út of kynestole 7  
 sende hine on wræcsiðe for his forwenednysse. 7 3esette for hine  
 8 feower oðre kyngæs, þa wæren fiðerricæn, for þau ðe heoræ ælc  
 hæfde feorðen dæl þæs rices on Iudea londe; 7 wæs swa ilytloed  
 heoræ ælces andweald, þ heo unðances sceoldon bu3an þam casere,  
 to his kynezyrde. Nu wæs þes kyng þe cóm to Criste under-  
 12 kyng iháten on þa ylcan wisæn, 7 he bæd his sune hælu,—swá  
 swa hær sæ3ð þis godspel,—þe læ3 ða æt forðsiðe on Capharnan  
 buriz. Ða andswarde þe Hælend þus þam underkyngre. ‘Buton  
 3e tacnæ iséon, nylle 3e ilefæn.’ Næs þe kyng alles buton Cristes  
 16 iléafæn, ða ða he hine bæd þ he hælde his sune; ac he næfde swa  
 ðeah alne 3eileafan, swa swá món ilyfæn scéal on ðone lifizenden  
 Hælend, þ he mæ3 alle þing on ælcere stówe. He mihte hælen  
 mid his hæse his sune, swá swa he ða dýde, ðeah ðe he ne siðode  
 20 hám to his huse mid him 7 hine swá 3ehælde. Ðe kyng nyste þa  
 3yt þ Crist mihte swa dón 7 mid his worde hine hælen, 7 he forþy  
 béd hine þ he ðer cóme 7 ðone enapæn hælde. Gif he rihtlice  
 ilyfde, he sceolde ðonne witen þ God sylf is æ3hwær, on ælcere  
 24 stowe, þurh his mycele mihte; 7 mæ3 æfre hælpan allum [fol. 9]  
 ðe to him clypiæð on ælcere stowe. Wen is þ eower sum þisses  
 wundri3e nú, hu ðe Almihtizæ God ælcne món ihére, beo ðær he  
 béo, 3if he bit his mildsunge. Ac 3esceawæ þas sunnæn hú heo  
 28 scynæð æ3hwær 7 send hire leomen to alle londum endemes; 7 heo  
 is ðeah 3esceaft iscéapen þurðh þone Hælend. Mycele swyðor mæ3  
 þe Almihtizæ Wealdend his léomen senden to his ileaffullum  
 monnum on 3ehwylcum londe, locæ hú he wulle, 7 heom swa  
 32 fréfrén, 7 his fultum heom dón þurh his mycele 3ife þe mæ3 alle  
 ðing. Þe underkyng him andswarde, ‘Efest la, leof Drihten, fár

9 feorðen] feorðen *MS.*20 3ehælde] 3ehælen *MS.*

28 londum] 1 altered from another letter.

30 Wealdend his] wealdend hé his *MS.*

every land were brought them from far both presents and tribute ; and some of them even came to England in times ago, and there died, full many of them. Now the under-kings were then subject to the emperor in what they ordained, and their importance was 4 according to the will of the emperor—in whatever he pleased. The emperor made this known to king Archelaus, the son of that Herod who massacred the children. He banished him from his throne and sent him into exile for his presumption. And he set up 8 instead of him four other kings, who were tetrarchs, because each of them had a fourth share of the kingdom in Judaea ; and thus the power of each of them was diminished, so that they had to submit of necessity to the emperor—before his sceptre. Now this 12 king who came to Christ was called an under-king in the same way ; and he prayed, as the gospel here says, for the healing of his son, who lay at the point of death in the city of Capernaum. Then answered the Saviour thus to the under-king, ‘Except ye see 16 miracles, ye will not believe.’ The king was not altogether without faith in Christ, since he prayed him to heal his son : but nevertheless he had not complete faith, such as one ought to have in the Living Saviour, believing that he can do everything in 20 every place. He was able to heal his son with his word, as he then did, even though he did not journey home to his house with him and so heal him. The king did not yet know that Christ could thus accomplish it, and heal the youth with his word, and 24 he therefore prayed him that he should come thither and heal him. If he had had proper faith, he ought to have known then that God himself is everywhere, in every place, because of his great power ; and he can ever help all who call on him in every quarter. 28

Now I expect that some of you will now be wondering at this,—how the Almighty God can hear every man, wherever he be, if he prays for his mercy,—but look on this sun how it is shining everywhere and sending its rays to all lands equally ; and it is, never- 32 theless, a thing created by the Saviour. Still more potently can the Almighty Ruler send his rays to his faithful people in every land, however he pleases, and so comfort them and send them his help through his unbounded grace, which can accomplish all 36 things.

The under-king answered him, ‘Lo, dear Master, come very

to mine sunæ ær þan ðe he swelte.' Hér him twéonode eft for  
his andʒitleaste. He sceolde ilyfen þæt þe leofæ Hælend mihte his  
sune hælæn swá swá he Lazarum dyde, þeah ðe hé dead wære, þurh  
4 his drihtenlice mihte. Forþan ðe Lazarus læȝ on burizene feower  
niht fule þá stincende; ac he forð stóp sonæ þa ðe úre Hælend  
hæt hine forþgán, 7 he syððan leofede longe mid monnum.  
Crist cwæð to þam kynge, 'Far ðe nú on ðine wæȝ; þin sune  
8 leofæð'; 7 his sune wearð swá fróm his séocnysse hal. Sum  
hundredes aldor com to þam Hælende hwilon on oðre stowe, 7  
cwæð ðus to him þá, 'Eala, ðu leofe Drihten, min cnapæ lið æt hám  
al on paralisim, 7 hé yfele þrówæð.' ðe Hælend him cwæð tó,  
12 'Ic cume me sylf to him 7 ic hine hæle.' þa cwæð þe húnðredes  
aldor, 'Ne ám ic ná wurðe, Drihten, þæt ðu swá dón sceole—þæt  
ðu under mine rófe inȝonge mid fotum; ac cwæð þin word, 7 min  
cnapæ bið hál. Ic sylf am nú an mon on anwealde isét, 7 ic  
16 habbe under me moniȝæ cnihtæs on fare; 7 ic cwæðe to ðissum,  
Far ðu, 7 he færð; al swa eft to oðrum, Cum þú, 7 he cymæð  
sonæ; 7 to mine ðeowe, Dó þus, 7 he deþ.' Ðá wundrode þe  
Hælend his wordæ 7 ȝeleafen; 7 on ende cwæð to him, 'Far ðe nú  
20 hamweárd, 7 ȝetimiȝe þe swá swa ðu ilyfdest.' 7 his cnapæ wearð  
ihæled on ðare ylean tide. Ðe underkyng laðode Crist to his huse  
hám; 7 he nolde swa ðeah nateshwón mid him fáren. 7 he wolde  
unlaðod to þam licgendæ cnapæ þæs hundredes [aldres], swá swá ȝe  
24 ihyrdon nú for his eadmodnysse, þ he eác swutelode þ we sceolen  
arwúrðian þa eadmoden symle, 7 þæs monnes ȝecýnd ná his mihte  
wurðian. We né cunnon wurðian witollice on monnum þ heo  
Godes anlicnysse habbæð on héom sylfum, ac þa welan we wurðiaþ  
28 wólice on ðam ricum. Ac þe Hælend nolde siðian mid þam kynge,  
ðeah ðe he ibeden wære; ac wæs ȝearu to farenne to þam bæddræ-  
dæn cnapæn, ðeah ðe ðe hundredes aldor hine þæs ne bóde, þ he  
swá ȝeswutelode þæt we sceolon tocnawæn hwæt wé us sylfe beoð,  
32 ná hwæt we sylfe habbæð, 7 þá soðan eadmodnesse on us sylfe  
cypan. Ðá ilyfde þe kyng þæs Hælendes spæce, 7 [fol. 9 b] wende,

5 fule] fulle *MS.*27 ac] 7 ac *MS.*, with deletion dot under 7.18 ðeowe] ðeowum *MS.*30 cnapæn] cupæn *MS.*

quickly to my son before he die.' Here he was again doubtful because of his want of understanding. He should have believed that the beloved Saviour could heal his son, even as he healed Lazarus through his divine power, though he were dead. For 4 Lazarus lay then in the grave four nights stinking foully; but he stepped out immediately our Saviour bade him come forth, and afterwards lived long among men.

Christ said then to the king, 'Go now on thy way; thy son 8 liveth'; and his son was thus healed of his sickness. A certain centurion once came to the Saviour in another place, and thus said to him, 'Lo, thou beloved Lord, my servant lieth at home all paralysed, and he suffereth grievously.' The Saviour answered 12 him, 'I shall come to him myself and heal him.' Then said the centurion, 'I am not at all worthy, Lord, that thou shouldst so do, —that thou shouldst enter under my roof with thy feet: but speak thy word, and my servant shall be whole. Now I myself am 16 a man set in authority, and have under me many soldiers in my company; and I say to this one, Go, and he goeth; and so again to another, Come, and he cometh at once; and to my servant, Do this, and he doeth it.' Then marvelled the Saviour at his 20 words and at his faith; and at last he said to him, 'Go now homeward, and may it happen to thee even as thou hast believed.' And his servant was healed in that very same hour.

The under-king invited Christ to his house; and yet he would 24 not by any means go with him. And he was willing to go to the centurion's servant who lay sick unasked, as you have just heard, because of his humility, and also to make it clear that we must always honour the humble and esteem a man's nature 28 and not his power. Indeed we do not know how to honour men for their having God's image in them, but we wrongly honour the rich for their wealth. However, the Saviour would not go with the king though he was entreated; yet he was ready to go to the 32 bedridden servant, though the centurion did not ask this of him, in order that he might thus make it clear that we ought to recognize what we are in ourselves, and not what we ourselves possess, and show true humility in ourselves. Then the king 36 believed the Saviour's words, and turned home, and trusted in

him hamweard, 7 hopode to þam. On þæs Hælendes wordum he undernám ȝeleafan; 7 sá ðe mid twynunge com to ðam Hælende, þe ferde ileafful to his londe hamweard; 7 he forþan earnode swá  
 4 his sune hæle. Ða comen ðæs on mareȝen his mén him toȝeanes, 7 cyddon him mid blisse þæt his sune leofode. Þe fæder héom befran ða mid fyrwytnysse sonæ, on hwylcere tide ðe sune wurpte. Heo sæden him to andswære, ‘Gyrstendæȝ he wyrpte; swa ofer  
 8 midne dæȝ þ̅ hine forlet þeo feofer.’ On ðare seofoden tide wearð his sune ihæled, 7 þæt ȝetel is haliȝ þurh ðone Halȝæ Gast on his seofenfealde ȝyfe, ðe ure sawle onlihtæð; 7 he us dæp for-  
 ȝyfennysse alræ ure synnæ. Ðá oneneow þe fæder þæt hine forlet  
 12 þeo feofer on ðare ylcan tide þe ðe Hælend him to cwæð, ‘Fare þe nú hám ræðe; þin sune leofæð’; 7 he þa sylf lyfde 7 all his hired þurh ðæt.’ Þeo Cristes boc ús sæȝð þæt Crist sylf bodede tweȝen dages on án on Samarian buriȝ, 7 heo ða ilyfdon þurh his lare on  
 16 Góð. Nú ilyfde þes kyng on Crist mid his hirede þurh ðæt án wundor þe he wrohte on his sune; forþan ðe moniȝe ilyfæþ of alle londe on Crist of hæðenum ðeodum þurh his halȝum apostlum þe þæs Hælendes æ ofer lond seowon. Ða Iudeisce isæȝen hú he  
 20 wrohte tacnæ mycele 7 móniȝæ him sylfe tomiddes; ac swá ðeah to feawe of þam folce ilyfdon. Ða Iudeisce boceræs bifrynnon hine hwilon, ‘Sæȝe us, we biddæþ, on hwæs mihte ðu wurcæst þas syllice wundræ; oððe hwá ȝeaf þe ðesne andweald þæt ðu swylce  
 24 ðing makyȝe?’ Ðe Hælend heom andswarde, ‘Sæcȝð me nú án ðing,—wæs Iohannis fulluht of heofenum oððe of mannum?’ Ða smeadan ða boceræs betwyx héom, þus cwæðende, ‘Gif we him nú sæcȝæð þæt his fulluht beo of héofene; þenne andswaræþ he us,  
 28 Hwi nolde ȝe him ilefen. Gif we þenne sæcȝæþ þæt his fulluht is of monnum, þenne wule al folc us oftorfiæn mid stanum, for þan ðe heo witæn tó soðe þæt Iohannes is witeȝæ.’ Héo cwæden þa to andswære, ‘Nute we ná to sæcgenne hwanon Iohannis fulluht  
 32 beo’; 7 þe Hælend heom andswarde, ‘Ne ic eác eow ne sæcȝe on hwylcere mihte ic makiȝe þas wundræ.’ 7 héo letæn þa swá. Þa boceræs wæron ablende on mode þá þa heo nolden sæcgen soð be

11 synnæ] synnum *MS.*  
 erased.

15 on Samarian] before o an s has been partly  
 18 apostlum] apostla<sup>s</sup> *MS.*, with s above an erasure.

them. In the Saviour's words he took faith; and he who had come with doubt to the Saviour went home to his land believing; and he therefore earned his son's healing in this way.

Then on the morrow his men came to meet him, and told him 4 with joy that his son lived. The father then immediately asked them with curiosity, at what hour the son recovered. They said to him in answer, 'Yesterday he recovered; it was even past mid-day that the fever left him.' In the seventh hour was his son healed; 8 and that number is sacred because of the Holy Ghost, who with his seven-fold gifts gives light to our souls; and he brings us forgiveness of all our sins. Then the father knew that the fever had left him in the same hour when the Saviour had said to him, 'Go now 12 home quickly; thy son liveth;' and he himself believed and his whole house because of this.

Christ's book tells us that Christ himself preached for two days continuously in a city of Samaria, and they believed then on God 16 through his teachings. Now the king believed on Christ with his household through the one miracle which he wrought on his son; so, many from all lands,—from heathen nations,—believe on Christ through his holy apostles who have sown the Saviour's 20 Word over lands. The Jews saw how he accomplished many great wonders in their own midst; but nevertheless too few of that people believed. The Jewish scribes asked him once, 'Tell us, we pray thee, in whose authority thou doest these strange 24 wonders; or who gave thee this power, that thou canst do such things?' The Saviour answered them, 'Tell me now one thing,—was John's baptism from heaven or from men?' Then the scribes reasoned amongst themselves, thus saying, 'If now we say to him 28 that his baptism is from heaven, then he will answer to us, Why would ye not believe him? If we then say that his baptism was from men, then all the people will pelt us with stones, because they know for certain that John is a prophet.' They said then, in 32 answer, 'We cannot by any means tell whence John's baptism is'; and the Saviour answered them, 'Neither shall I tell you with what authority I do these miracles.' And so they left him then. The scribes were blinded in their hearts when they would not 36 speak the truth concerning John, because they knew well that his

Iohanne, ðonne héo wæl wiston þæt his fulluht wæs of Gode; 7 heo dweloden swyðe þa ða héo swylces axoden, hwanon Cristes miht wære on his mycle wundrum. For þan ðe heo mihten icnawæn—  
 4 zif heo cyðen æniz god—þæt nan món ne mihte makizen swylce tacnæ butan Gode sylfum, oððe on Godes nome, þe ðe áne wurcð wundræ ðurh his mihte. Swá swa þe sealmwurhte song hwilon bi Góde, *Benedictus Dominus* [fol. 10] *Deus Israelis, qui facit*  
 8 *mirabilia solus*; 'Ibledsod is þe Drihten Israele ðeodæ God þe ðe ane wurcæð wundræ þurh his mihte.' Forþan ðe nán món ne mæz nane mihte fremmæn, buton God wurce þa wundræ ðurh þone món. þe ðe him sylf makæð mihte 7 wundræ butæn ælcum mén; ðam  
 12 is anweald 7 wuldor 7 wurðment on ecnysse á to worulde. AMEN.

## [IV]

[Fol. 10, l. 6.] **Simile est regnum celorum homini regi & reliqua.**

Cristes iwunæ wæs ðæt he wolde oft spæcæn on deopum bi-  
 16 spellum to his discipulis; ða sæde he hwilon biþspel to héom. Heofene rice is ilic ane kynge, hé ðe hæfde mót wið his mén hwilon 7 wolde mid zescæade settan his spæce. Hé spæc þa wið ænne món þe him ahte to zældene tén þusend pundæ, 7 manode him þæs féos.  
 20 Ða næfde þe ðezen náne mihte to þám þæt he ðam laforde his lâne forzylde; ac þe laford het þa lædon ðone þæzen mid wife 7 mid alle his cildrum 7 syllæn wið féo, þæt hure his lán wurde him for-  
 24 zolden. Þa feol ðe þæzen adún to his lafordes fotum 7 bæd hine zeorne mid þissum worde, cwæðende, 'La, leof, lêt me fyrst 7 ic þiu feoh forzylde.' Ðe laford þá mildsode þam ðezene þerrihte, 7 lêt hine faren, 7 all þæt feoh him forzæaf. Ða eode þe ðezen út; 7 he efne þa imette sumne oðerne món of his azenum iferum, þe  
 28 ahte him to zeldenne hundtentiz penezæ. 7 ilæhte hine sonæ, 7 lægde hine ádún 7 hine ofðryhte, ðus cwæðende him to, 'A zéld nu swiðe raðæ þæt þæt ðu me zeldæn scealt.' Ða zælnode ðe oðer hine úp swa ðeah, 7 feol to his fotum fyrstes him biddende. Bihét  
 32 þæt he wolde al his feoh him forzeldæn. Þa nolde þe ðezen læten

2 dweloden] *the w altered from e.* 3 wære] *the w altered from another letter.*

3 ðe] *de MS.*

15 Cristes] *CRI<sup>tes</sup> MS.*

21 wife] *wifum MS.*

baptism was of God ; and they were exceedingly foolish when they asked such a question, whence Christ's power in the matter of his great miracles might be. For they might have known,—if they had known anything right, that no man could have performed 4 such miracles except God himself, or in the name of God, who alone doeth wonders through his might. Even as the psalmist sang long ago concerning God :—*Benedictus Dominus Deus Israelis, qui facit mirabilia solus* ; ‘Blessed is the Lord God of the people of 8 Israel who alone doeth wonders through his might.’ For no man can do any mighty acts unless God produce the wonders through that man. He who himself works miracles and wonders apart from all men ; to him is power and glory and honour in eternity 12 ever world without end. Amen.

## IV

**Simile est regnum caelorum homini regi &c. [Matt. xviii. 23]**

It was Christ's custom that he would often speak in deep parables to his disciples ; and once upon a time he told a parable to them. 16 The kingdom of heaven is like to a king, who once had a reckoning with his men and would settle his case shrewdly. He spoke, then, with one man who had to pay him ten thousand pounds, and demanded the money of him. Then the servant had no means 20 whereby he could repay his loan to his master ; and the master bade them take the servant with his wife and all his children and sell them for money, so that his loan should be repayed him notwithstanding. Then the servant fell down at his lord's feet and 24 prayed him earnestly with these words, saying, ‘Lo, dear (Master), grant me time and I shall repay thy money.’ The lord then had pity on the servant therewith, and let him go, and forgave him the whole sum. Then the servant went forth : and even then he met 28 with another man, one of his own companions, who had to pay him a hundred pence. And he took hold of him at once, and thrust him down, and molested him, thus saying to him, ‘Pay now very quickly what thou hast to pay me.’ Then the other nevertheless collected 32 himself, and fell down at his feet praying him for a respite. He promised that he would repay him the whole sum. And the servant

him nænne fyrst, ac sette hine on cwearterne mid swiðlicum gramæ  
 oð ðet he him forþylde unðances his feoh. Ða isæzen þa hiredmæn  
 hū ðe þezen dyde embe ðone oðerne, 7 unrodsoden swiðe 7 cyddon  
 4 þam kyng hū hé idon hæfde. Ðe kyng het þa sonæ hine clypiæn  
 him tó, 7 cwæð ðus mid ýrre, 'Ealæ, ðu, yfelæ ðeowæ, ic forþeaf  
 þe ðone scéat, swa swa ðu me bæde; 7 ðu noldest forþifæn swá  
 þinum ʒeferæn 7 him swa mildsien, swá swá ic ðe mildsode.' Ðá  
 8 yrsode ðe laford, ant lét hine bitæcen þam stiðum witnerum, þe  
 hine witniæn sceolden, oð ðet he forþylde al ðæt feoh him seolfum  
 for his arleasnesse þæt þæt he him forþeaf. Nú sæʒð us þis godspel  
 þæt þe Hælend þa sæde. 'Al swá deþ to soðan min heofenlice  
 12 Fæder eow, ʒif ʒe ne forþifæð eowrum ʒebroðrum, ælc án of his héor-  
 tæen, þ þ he aʒýlte.' [fol. 10 b] Hér is mucel andʒit eow monnum  
 to witenne; 7 we nimæð hér to to ðissere trahtnunge Augustinum  
 ðone wisæ, ðe we wæl truwiæð, swa swa he hit ʒeloʒode on ðare  
 16 Ledenspæce; 7 we al swa hit sæcgæð ón Engliscere sprece eow.  
 Heofene rice is ihaten on ðissere stowe Godes aʒene laðung, þæt is,  
 al Godes folc, ðe rihtlice ilefæð on ðone lifʒende God; 7 on þare  
 laðunge ʒewurð þeos ʒelicnesse, for þan ðe God sylf is þe soðæ kyng  
 20 þe us monnum mildsæð for his mycele cyste, 7 wule þæt we mild-  
 sien oðrum monnum al swá. Ðe Hælend cwæð hwilon to þam  
 halʒan Petrum ðus, 'Gif þin broðor synegæð wið þe, cyð him  
 onsundron ærest. Gif he þe ihyræð, swá ðu strynest hine Gode.  
 24 Gif he þe ne ihyræð, hafe ðe to ʒewitæn ænne broðor oððe tweʒen,  
 7 ðrea hine eft swá; ant ʒif he hi[m] ne ʒehyrð þæt he hine ʒerihltæce,  
 sæʒe ðenne openlice on alle ʒelaðunge. Gif he ðonne ne ʒehyrð  
 ða halʒa laðunge, beo he ðenne ælfremed, swa swa hæðen món  
 28 from ðe.' Ða axode Petrus, 'Hú ofte sceal ic forþifæn? Bið inoh  
 seofen siðum?' 7 him sæde ðe Hælend, 'Ne sæcge ic ná seofen  
 siðum; ac ðu scealt forþifan seofon siðon ʒewis, 7 hundseofentiʒ  
 siðon.' Ða sæde him ðe Hælend syððan þis biʒspel, swa swa we  
 32 hwene ær eow sæden on Englisc. For þan ðe he us lærde mid þare

3 Over unrodsoden is written ungladedon in the same hand.

7 ʒeferæn] ʒeferū MS.

7 mildsien] mildsian MS.

9 witniæn] the second n altered from another letter.

would not grant him any respite, but put him in prison with grievous afflictions until that he should pay him back his money by compulsion. Then those of the household saw how the servant had acted towards the other; and they were sorely grieved and told 4 the king how he had behaved. The king bade them call him at once to him, and thus said in anger, 'Lo, thou wicked servant, I have forgiven thee the money, even as thou didst pray me; and thou wouldst not forgive thine own companion and show such 8 mercy to him as I showed to thee.' Then the lord was angry, and had him given to the cruel tormentors, who should torment him until he might pay back the whole sum to him, because of his wickedness,—even that which he had forgiven him. 12

Now this gospel tells us that the Saviour then said, 'So likewise shall my heavenly Father indeed do unto you if ye do not—every one of you from his heart—forgive your brother for what he may do 16 against you.'

Here is a great lesson for you men to know; and we shall here take for this exposition Augustine the wise, whom we truly believe in, even as he put it in the Latin speech; but we shall, however, deliver it to you in the English tongue. 20

The kingdom of heaven is a name in this passage for God's own church, that is, all the people of God who rightly believe on the living God; and this likeness suits the church, because God himself is the true king who has mercy on us men through his great 24 excellence; and he desires that we should have mercy on other men in the same way. The Saviour said thus on one occasion to St. Peter, 'If thy brother sin against thee, make it known to him first privately. If he hear thee, so art thou winning him over 28 to God. If he hear thee not, have for thy witnesses one or two brethren, and so reprove him again; and if he do not hearken to them in amending himself, then proclaim it openly among the whole congregation. If he then will not hearken to the holy congre- 32 gation, let him then be as a stranger, even as a heathen man, to thee.' Then asked Peter, 'How often shall I forgive? Is it enough for seven times?' And the Saviour said to him, 'I do not indeed say for seven times; but thou shalt forgive for seven times indeed and 36 for seventy times.' Then the Saviour told him afterwards this parable, even as we have related it to you a short time ago in English. Wherefore he has given us a lesson by means of the

licnesse, 7 nolde þæt we loseden, from his lufe ælfræmede. Ælc mon eornestlice ah to zeldene sum þing, ant hæfð oðerne món þe him sceal sum ðing; forþon ðe nán mon nis ðe næbbe sume synne, ant nán 4 món nis eft aht eað [fynd]e on life þe næbbe oðerne món ðe wið hine azylte. Nú sette God sylf us þesne rezol betwyx ús—þæt we þam forzifan þe wið us azyltæð, þ̅ God us forzife ure gyltæs wið him. Twá weorc beoð þare soðan mildsunge þe us alysæð be Cristes sylfes 8 láre. *Dimittite & dimittetur uobis, date & dabitur uobis.* He cwæð, ‘Forzife 3e, and eów bið forzifen. Doð gód oðrum monnum, 7 eów bið god izifen. Ðu bist mildsunge æt Gode; mildsæ ðu oðre mén. Ðú wylt underfón gód; tyðæ ðu oðre men,—ná for ðissum life áne,— 12 ac for þam éce life, ðær ðe bið forzolden be hundfealde iwissswa mycel swa ðu bi anfealde her monnum tyðæst for þæs Hælendes lufæn, ðe ðe het dón swá.’ Nu mæze we axiæn swa swa Petrus axode, ‘Hú ofte we sceolon oðrum monnum forzifæn?’ Ælce dæze we biddæþ ure synne 16 forzifennysse on þam paternoster—swá swá Crist sylf us zesette þæt 3ebed; ærest his apostolis, 7 heo syððan us forþ—þ̅ God sylf ús forzife ure synnæn wið hine, swa swa we forzifæð þam ðe wið us azyltæð. Nu acsoð God þe hu felæ synna he forzife þe, þenne sæzest ðu, ‘alle’; 20 do þu al swa ðe sylf forzif allum þam monnum ðe wið þe agyldtæþ. Hwæt zemænð þonne ic cwæðe þ̅ monizfealde 3etel seofen 7 hundseofentiz? Nú sæzð us Augustinus mycele tacnunge be ðam 3etæle þus. Ðá þa ure Hælend wæs hér on life ifulod, þa tealde þe god- 24 spellere Lúcas from Criste sylfum upweard to Adame alle þa fæderæs æfre, from men to oðrum; 7 he funde þa seofen and [fol. 11] hundseofentiz fæderæs, þæt beoð swa fæla mæzða. Ant Matheus þe godspellere ongon to tellenne fram Abrahame dunewéard oððet 28 Cristes acennednysse. He tealde niðerweard hú Crist cóm to mid-danearde, 7 Lucas tealde upwéard fram Cristes fulluhte, forþan ðe his úpstize ongan on þam fulluhte. On his fulluhte wæron heofenæs iopenode,—ðæt iseah Iohannes, þe hine fullode,—7 Lucas tealde 32 þanon, swá swá we sædon ær, upweard to Adame seofen 7 hundseofentiz mæzða. Nu næs nán mæzð forlæten æfre fróm men to oðrum; ne nán synna þæt ne sceal beón forzifen. Forþan ðe on

1 loseden] *the s (altered from c ?).*

28 After acennednysse is an erasure of *s*.

simile, and he would not that we should perish, having no share in his love. Every man indeed has to pay something, and every one has another who owes him something; for there is no man who has not some sin, and there is no man, again, at all easily to be found 4 in the world who has not another who has sinned against him. Now God himself has established this rule amongst us,—that we shall forgive those who sin against us, in order that God may forgive us our sins against him. There are two operations of the true 8 mercy, which shall redeem us according to Christ's own teaching. *Dimitte et dimittetur vobis, date et dabitur vobis.* He said, 'Forgive, and it shall be forgiven you. Do good to other men, and good shall be given you. Thou askest for mercy from God; have thou mercy 12 on other men. Thou wishest to meet with good; do it to other men,—not for this life alone,—but for the eternal life, where it shall be repaid thee an hundredfold indeed as much as thou doest 16 here give to men onefold for the love of the Saviour, who commanded thee so to do.' Now we may ask, as Peter did, 'How often we ought to forgive other men?' Every day we pray for forgiveness of our sins in the paternoster,—even as Christ himself ordained that prayer for us; first for his apostles, and they after- 20 wards for us—that God himself may forgive us our sins against him, even as we forgive those who sin against us. Now if God asks thee how many sins he should forgive thee, then thou sayest, 'All'; even so do thou thyself forgive all men who sin against thee. What does 24 it mean when I speak of the multiple number seventy-seven? Now Augustine mentions to us great points of signification concerning the number in this way. When our Lord was baptized here in the world, Luke the evangelist reckoned all the fathers from Christ 28 himself up to Adam at all times, from one man to another; and he found then seventy-seven fathers,—that is, so many generations. And Matthew the evangelist started reckoning from Abraham downward until Christ's birth. He reckoned down to Christ's 32 appearance on earth, and Luke reckoned up from Christ's baptism, because he began his ascension at his baptism. At his baptism the heavens were opened,—which John, who baptized him saw,—and Luke reckoned, as we said before, from that point up to Adam, 36 seventy-seven generations. Now there was no generation passed over at any time from one man to another; and no sin that shall

Ðam fulluhte beoð alle synna forzifenæ, Ðanon þe Lucas tealde þa  
 mæzracan upwéard. Ða Ða Ðe Hælend wolde hér on life beon  
 acenned on þare seofan mæzðe 7 Ðare hundseofenteoðan mæzðe, 7  
 4 beað syððan Petrum þæt he swá oft forzife, Ðæt he zeswutelode  
 þæt alle synna sceolen beon á forzifene be Ðam ylcae tele. Git þær  
 is oðer tacnuncg alswá deop swá Ðis. Godes laze wæs isett þurh  
 hine sylfne, iwwiten on twam stæne weaxbræden mid tyn ealicum  
 8 wordum, þæt is *Decalogus* icwæden on Leden, Ða hé bitæhte Moysen  
 on Ðam munte Synay his folce to steore, 7 forð swa us alle. Nu is  
 þæt tynfealde zetel on Ðam tyn Ðusendæ—swa fela Ðusend pundæ  
 sceolde þe Ðæzen þám kyng; 7 hundteontiz penezæ bið tyn siðes  
 12 téne—swá mycel sceolde þe mon þam þezene bi þam ylce zetæle be  
 þam tyn bebodum þe God sylf sette his monnum to steóre. On  
 Ðam ténfealde zetæle bið Godes laze ifylled; 7 on endlyfænfealde  
 bið þeo forzeæðednysse þ mon Godes [laze] tobræce mid forzeæðednysse  
 16 7 synna zefræmme on his zesetnysse. Forþy þe wéron itealde on þam  
 Godes itælde, þe Moyses wrohte on þam wæstene, þa alles endlyfæn  
 wæbb betwyx þam oðrum webbum. Þa endlyfæn wéron hærene for  
 Ðare dædbote and for þare andetnysse mid bireowsunge, þe Ðe mōn  
 20 dōn sceál, þe Godes laze tobræcð; 7 he sceal mid stiðnysse his synne  
 zebeten. Nú forzeaf þe kyng, swa swa Ðis gōdspel cwæð ær, alne þone  
 mycele 3ylt mildelice þám þezene, Ðeah þe hé wurðe nære; ac he  
 nolde forzifen his æzenum iferæn Ðæt Ðæt he him sceolde mycele  
 24 læsse zesceat þonne him sylfum wæs forzifen. He nolde zetyðian  
 Ðæt Ðæt him wæs ityðod, 7 he wearð þa bitæht to tintrezienne  
 þam stiðum witnerum, þe hine witniæn sceolden oððet he forzylde  
 alne þone scéat. Nú sæzð us þis godspel þæt þe Hælend þa sæde,  
 28 ‘All swá deþ to soðan min heofenlice Fæder eow, 3if 3e ne forzifæð  
 eowrum zebroðren, ælc án of his heortæn, Ðæt þ he agylte wið hine.’  
 Johannes þe apostol, Ðe wæs eac godspællere, awrat on his pistole  
 Ðissum wordum cwæðende, *Si dixerimus quia peccatum non*  
 32 *habemus ipsi nos seducimus & ueritas in nobis non est & cetera.*  
 ‘Gif we sylfe sæcgæð þæt we synnan næbbæð, we bipæcð us sylfum

2 Ða Ða] *the second a altered from e.*

23 iferæn] *iferum MS.*

29 hine] *h altered from þ.*

19 dædbote] *dæpbote MS.*

29 heortæn] *heortu MS.*

32 *ueritas] uerita<sup>a</sup> MS.*

not be forgiven. Because all sins shall be forgiven in the baptism, from which Luke reckoned the genealogy upward. The Saviour, then, would be born here into this world in the seventy-seventh generation, and he afterwards commanded Peter that he should 4 even so often grant forgiveness, to show that all sins shall be always forgiven according to the same number. And there is yet a second meaning even as deep as this. God's law was ordained by him himself, written on two stone tablets in ten legal clauses— 8 called Decalogus in Latin—which he entrusted to Moses on the Mount of Sinai as a guidance for his people and also later for us all. Now the number ten is present in ten thousand (so many thousand pounds did the servant owe the king); and a hundred pence are 12 ten times ten (so much did the man owe the servant)—with the same number—according to the ten commandments which God himself established for the direction of his people. In the number ten is God's ordinance completed; and in the eleventh number lies 16 the transgression when men disobey God's (ordinance) through waywardness and sin against his commands. Accordingly, in God's tabernacle, which Moses erected in the desert, there were appointed the eleven curtains in all among the other curtains. 20 The eleven were of (goat's) hair on account of the penance and confession with sorrow, which a man shall perform who breaks God's command,—and he shall do penance for his sin with severity. Now the king, as this Gospel said before, forgave all 24 the great debt graciously to the servant although he was not worthy; but he would not forgive his own friend what he owed him (although he owed him) a much smaller sum than had been forgiven to himself. He would not grant what had been granted to him, 28 and he was therefore given over for tortures to the cruel tormentors, who should torture him until he repaid all the sum. Now this gospel tells us that the Saviour then said, 'Even so shall my heavenly Father truly do to you, if ye do not—every one of you 32 from his heart—forgive your brother for what he may do against you.' John the apostle, who was also an evangelist, wrote in his epistle these words, saying—*Si dixerimus quia peccatum non habemus, ipsi nos seducimus et veritas in nobis non est, et cetera.* 36 'If we ourselves say that we have no sin we deceive ourselves,

7 soðfestnysse ne bið on us. Gif we ðonne andetteð ure synnæn  
 3eornlice, God bið us itréowe, 7 eác swiðe rihtwis, 7 forzyfæð us úre  
 synnæn þurh his soðæ lufe, and eác [fol. 11 b] ús aféormæð fram  
 4 unrihtwisnesse.' We sceolon forzyfæn ðam ðe wið us agyltæð, swá  
 swá ðe Hælend sáde, be ðam ðe 3e sylfe hérdon, of inneweardre  
 heortæ þæt he us mildsiȝe. Ac ne cwæð þu ná mid wordum þæt  
 þu wylle mildsiæn, 7 ælciȝe swaðeah wiðinnæn ðinre heortan; for  
 8 þan ðe God isihð þin inȝehyd swytellice, peah ðe men nyten hwæt  
 ðu on mode bihydest. God cwæð eft nu to þe, 'Ic forȝife nú ærest  
 þe; forȝif þu hure syððan; 7 ȝif ðu swá ne dest on eornost, ic wulle  
 habban eft æt þe þæt ic ðe ær forȝeaf;' ðis is to understandenne  
 12 mid inneweardre héortan. Ac Aúgustinus ús sæȝð ðæt món  
 steoræn sceal his aȝene childum mid æȝe 7 mid lufe, hwilon mid  
 wordum, hwilon mid swingelum,—ȝif he ælles ne mæȝ heoræ dysiȝ  
 aalecgæn. Ðæt bið yfel ȝeðyld þæt ðu iðafiȝe þinum bearne þæt he  
 16 on fræcednesse fáre mid his dysiȝe, and þu lociȝe on hwylce þe licie;  
 þenne bið þeo lufe him al to hatungæ awénd, ȝif þu nelt his ȝehælpæn  
 7 him steóræn on ár. Ðam stuntum monne mon sceal steoræn  
 æfre butæn ælcere hatunge, 7 hine rihtlæcen; ða ðe styræn  
 20 sceolon na to stiðlice swá ðeah, ac swa swa milde fáder—mid mild-  
 heortnysse æfre, þæt þe mon beo irihtlæht, ná mid ræðnesse  
 fordon. All swa ðe læce dep ðe læcnæð þene món—þe pinæð on ða  
 wundæ ðæt heo wurðæ ihæled. Forþan ðe ðe món losæð þe lizeð  
 24 yfele forwundod, ȝif þe læce him árwæð 7 nyle mid stiðnesse þa  
 wunde hælen mid þam ðe his creft tæcæð. Nu beoð sume gultæs,  
 swa swa us sæcgæð béc, ðe món diȝollice scéal mid ȝescéade bétan,  
 7 sume openlice þæt oðre beon isteoredæ. Gif ðe gylt beo diȝle,  
 28 bet þu hine diȝollice, and ne mælde þu nateshwón hine oðrum  
 monnum; and ȝif openlice aȝulte, bed þu hine openlice. Ðu þe  
 styran scealt, þæt he seolf beo irihtlæht, 7 oðre beón istyrede, ðe  
 þa stéor ihyræð. Þus tæcæð us þæt godspel and þe Godes apostol.  
 32 Ðe ðe monhata bið, ne mæȝ he wæl styræn; forþan ðe þa halȝa  
 weræs ðe weron iu lareowæs beoð nú iherode ðurh heoræ liðnysse;

5 be ðam ðe 3e sylfe *MS.*14 heoræ] his *MS.*18 monne] monnū *MS.*9 bihydest] b *altered from h.*15 þinum bearne] þine bearnū *MS.*25 creft] c<sup>e</sup>ft *MS.*

and the truth is not in us; but if we confess our sins earnestly, God will be faithful to us, and also very righteous, and will forgive us our sins through his true love, and he will also cleanse us from unrighteousness.' We must forgive those who sin against us, even as 4 the Saviour said, as you yourselves have heard, from the depths of our heart, that he may have mercy on us. But do not by any means say with words that thou wilt have mercy, and nevertheless delay in thy heart; because God sees thy inner thought clearly, though men 8 do not know what thou dost conceal in mind. God has said to thee again: 'I now forgive thee first; do thou then forgive next; and if thou dost not so in earnest I will have back from thee again that which I forgave thee before;' this is to be understood to mean, with 12 thy inmost heart. And Augustine also says to us that a man shall rule his own children with fear and with love,—sometimes with words, sometimes with blows—if he cannot otherwise suppress their foolishness. It is a wicked indulgence if thou suffer thy child to go into 16 mischief in his folly, and look on whatever things may be pleasing to thee; then will his love be all turned to hate, unless thou wilt help him and repress him beforehand. The foolish man is always to be reproved without any hatred, and corrected; and those who 20 are to reprove (must do so) nevertheless not too harshly, but as a kind father does,—always with mercy: so that the (foolish) one may be rightly amended and not ruined by cruelty. Even so does the physician who is treating a man—he hurts the wound, in order 24 that it may be healed. For the man will die who lies badly wounded, if the physician handles him too gently, and will not treat his wounds with the firmness his knowledge teaches him. Now there are certain sins, as books tell us, which must be 28 corrected discreetly in secret; and some in public so that others may be instructed. If the sin is secret, do thou correct the offender secretly, and do not by any means reveal it to other men; and if he has offended openly, correct him openly. Thou who must 32 reprove (must do so) that the offender himself be set right, and that others be reproved who hear the punishment. Thus the holy Gospel and God's apostle instruct us. He who is a man-hater cannot reprove well; for the holy men who were teachers before are now 36

ant God sylf is liðe ant mid liðnysses steorað; and lufað mild-  
heortnysses ant ða he tæhte us. Beo him á á wurðmynt 7 wuldor  
AMEN; AMEN.

(*lower down on the page in another hand Amen, Omelia gregori pape.*)

## [V]

4 [Fol. 56 b, l. 28.] **DOMINICA IN QUADRAGESIMA**

Men þa leofeste, ic cyðe eow þ ðreo þing beoð ærest on fore-  
wearde æghwylcum mén neodbehefe to habbene. An is ileafæ;  
oper is hiht; þridde is soþ lufe. On þam leafe is þæt he iléfe  
8 on God Fæder Ælmihtigne, 7 on his Sune, 7 on þene Halzan Gaste,  
7 on ða untodæledlice þrynnesse, 7 on þa þurhwunizendæn An-  
nesse. Þonne is þe hiht þ hé wislice hihte ða ecen méde; þone  
is þeo soðe lufe, þ he beo [fol. 57] ifylled mid pare godeunden lufe  
12 onþean his nyxtæn—þ is ælc cristene mōn. For þam ðe we beoð  
alle on þam fuluhte Godes bearn ihalzode, to þam þ we beon gast-  
lice ibroðræ on fulfremede soþe lufe æfter Gode; þi wé sculen  
symle wúnian on þare godcundæn lufe 7 ure nextæ, þ hé symle on  
16 us þurhwúnie. For þam, swa swá Iohannes cwæð, God is þeo  
soþe lufe, 7 þe ðe wunæð on þare soðan lufe, he wunæð on Gode,  
7 God wunæð on him. Broðor min, six þing beoð neodbihefe to  
habbene þare halzan cristenlice eawfestnesse, 7 alre mest on [daȝum]  
20 þisses halzæ læncȝtenfestenes. An is andetnys; oper is reowsung;  
þridde is wæcce; feorþe is fæsten; fyfte beoð bedu; sixte is  
ælmesse. Deo andetnes is to donne bi alle þam synnum þe man  
æghwær þurhtihð, oððe on þohte, oððe on spéce, oððe on  
24 weorces. Witodlice æhtæ beoð heafodlæhtræs, buton þare sume  
ne mæȝ nán mōn imetodlice beon. Æræst is þ forme, ȝyfernes,  
þ is þare wombe fræcnes; oper is dernelizere; þridde is  
sleacmodnes, 7 únrotnes; feorþe is ȝysung; fifte is ydel wuldor;  
28 sixte is æfest; seofode yre; eahtoðe oferhýd, þeo is cwén alre  
yfelæ,—þurh þa oferhýd of heofenum areás þeo wundorlice englæ  
ȝesceaft. Broðor mine, þone ȝe to rihte andetnysses to eowre  
scifte bicumeð, þonne sceal he eow ȝeornlice acsian mid hwylce

2 ða] da *MS.*

4 QUADRAGESIMA] QUADRAGESIME *MS.*

9, 10 on þa þurhwunizendæn Annesse] on þæt á þurhwunize on annesse *MS.*

14 ibroðræ] ibrodræ *MS.* 19, 20 on [daȝum] þisses] on þine *MS.*; see note.

praised for their gentleness; and God himself is gentle and governs us with gentleness; and he loves pity and has enjoined it to us. To him be ever honour and glory. Amen, Amen.

## V

## SUNDAY IN LENT

4

DEAREST men, I tell you that there are three things which it is above all most necessary for every man to have. The first is faith; the second is hope; the third is true charity. Faith consists in a man's believing in God, the Father Almighty, and in his Son, 8 and in the Holy Ghost, and in the indivisible Trinity, and in the ever-abiding Unity. Next, hope is his intelligent expectation of the eternal reward; and then there is true charity which is that he should be filled with divine love towards his neighbour— 12 that is, every Christian man. For we are all at baptism consecrated children of God, that we may be spiritually brethren in perfect true love towards God; wherefore we ought to continue always in the love of God and of our neighbours, that he may ever 16 dwell in us. Because, as John said, God is the true love, and he that dwelleth in the true love dwelleth in God, and God in him. My brother, there are six things necessary to observe in the holy Christian religion, and most of all during this holy lenten fast. 20 The first is confession; the second is repentance; the third is watching; the fourth is fasting; the fifth is prayer; the sixth is almsgiving. Confession is to be made of all the sins which are in any way done, either in thought or in word or in deed. 24 Indeed there are eight deadly sins, and no one can well be without some of them. To begin with, the first is greed, that is the greed of the belly; the second is unchastity; the third is idleness and dejectedness; the fourth is avarice; the fifth is vainglory; the 28 sixth is envy; the seventh is anger; the eighth is presumption, which is the queen of all sins,—through presumption the glorious race of angels fell from heaven. My brethren, when ye come with true confession to your priest, he will carefully inquire of you, 32

- 3emetē oððe mid hwylce intingum þeo sýnn þurhtozen wære, þe  
 he 3eandette ꝥ he ær frémode. 7 æfter þare 3emetē þære dedæ he  
 sceal þa reowsunge dēman. He sceal hine eac swá læren, ꝥ he of  
 4 þam þwyrlice ðance andetnysse dō, 7 he sceal hine manian þæt hē  
 of þam eahtæ heafodlæhtrum andetnysse dō. 7 þe sacerd him  
 sceal synderlice ælcne heafodlæhtor nemnian 7 swá of þam his  
 andetnysse [onfon], to þam ꝥ he habbe rihtre intinge to for3ýfene.  
 8 Fōr þam þe þeo andetnes þe hælæð, 7 þeo andetnysse þe rihtwisæð,  
 7 þeo andetnys sylð for3ýfenesse þam sýnnum. Æ3hwile liht  
 for3ifenesse stōnt on þam andetnysse. Ðeo andetnes is mild-  
 heortnysse wēorc; heō is hæl ðæs untrūmen, 7 hēo is læcedom  
 12 ure mæ3næ mid reowsunge, forþam þe wē on oðre wisan ne mæ3en  
 beon ihælede buton we úre synnæ andettæn ða þe we þurh-  
 tu3on. Be þare synne andetnesse, Sálomon cwæð, 'Þe þe his scylde  
 bihýd, ne bið he ná iriht; þe þe heom soþlice andet, 7 héom  
 16 forlét he hæfð mildheordnesse bi3eten.' Broðor mine, æfter þare  
 andetnesse þeo reowsung is to underfōnne. Be þare þe Hælend  
 on his godspelle cwæð, 'Doþ reowsunge, for þam ðe heofene rice  
 neahlæcð.' Swa Iohannes ðe fulluhtere cwæð, 'Weorcæð  
 20 medemæ wæstmæs reowsunge.' Þæt is þe medeme wæstm  
 reowsunge ꝥ mōn þa forðwitenæ synnæn biwépæ 7 þa ylce eft  
 ne frémme, swá swá ꝥ godcunde writ cwæð, 'Ne ec þu ná synnæ  
 ofer synnæ.' Ac Drihten þurh Ysaiaþ þone witegæ cwæð, 'Beoð  
 24 aðwæ3ene, 7 þurhwunianð clæne.' Soþlice þe bið aþwo3en 7  
 þurhwunæð clæne, þe ðe [fol. 57 b] ðare forðwitenæ synnæ  
 bewæpð, 7 he eft þa bewópenæ ne ðurhtihð. Ac þe bið ipwe3en,  
 ant ne biþ clæne, þe ðe biwepð þa ðurhtozene synne, 7 þonne  
 28 3it ne forlæteþ, ac æfter ðam tearum þa ylce þe he biwéop he eft  
 þurhtihð. Soþlice is to witænne ꝥ þe biþ ðeo soþe reowsung þe  
 ðurh wisnesse bið idón. Þeo soðe reowsung ne biþ on þare 3eare  
 rýne iscryfen, ac on þæs modes biþernysse, forþan ðe God ne sæcð  
 32 ná swa swyðe þare tide lenge, ac he þencð hū mucel þeo lufe beo  
 þare syferlicnesse on þare heortæn þæs reowsi3endæn. Witodlice,

1 intingum] inti ngum *MS.*, with an erasure after the second i.

6 ælcne] æl'ne *MS.*

12 oðre] ðare *MS.*

31 rýne] n altered from m.

with what means and for what cause the sin was done, which one confesses he has committed. And according to the measure of what he has done, he shall ordain penitence. He shall also instruct him how to make confession of his evil thoughts, and shall advise him to make confession of the eight deadly sins. And the priest shall mention to him each deadly sin separately by name and so accept his confession, to the end that he may have the better cause to be forgiven. For confession heals thee, and confession amends thee, and confession brings forgiveness of sins. Each hope of forgiveness rests on confession. Confession is an act of humility; it is a salvation for the infirm, and it is a remedy for our strength together with repentance, because we cannot be healed otherwise than by confessing our sins which we have committed. Concerning the confession of sins, Solomon said, 'He who conceals his sins is never made right; and he who confesses them truly and leaves them has obtained mercy.' My brethren, after confession penitence is to be undertaken. Concerning this, the Saviour said in his gospel, 'Make repentance, for the kingdom of heaven is at hand.' So said John the baptist, 'Bring forth fruits worthy of repentance.' The fruit worthy of repentance is that a man should bewail his past sins and not commit the same again; even as holy writ says, 'Do not increase sin after sin.' But also the Lord said by Isaiah the prophet, 'Wash you and continue clean.' Truly he is washed and continues clean who bewails his past sins, and having bewailed them does not commit them again. But he has washed and is not clean who bewails the sins which he has committed, and still does not leave them, but after his tears again does the same things that he has bewailed. It is to be well understood, that the true repentance is that which is done with thought. True penitence is not accomplished in the course of years but in the bitterness of the heart; because God does not look so much for the length of time, but considers how great is the love of purity in the heart of the penitent one. Indeed, if any one, though sinful and wicked, will

- peah hwá synful béo 7 arléas, 3if he to reowsunge cyrræn wyle, ne ortrowize hé him ðæt he ne mæze him for3ifenesse bigitæn þurh Godes mildheordnesse. Soplice ða ðe on ðissere worulde reowsunge
- 4 doþ, þam symle Gódes mildheortnesse hælpeð. Þám reowsizendum witodlice is þeo wæcce to bigánne, forþam ðan ðe heo to heofenum úp ahæfð þæs reowsiendæn wæstmæs. Forþan us dafenæþ ðæt we waciæn symle, swá swa Ysayas þe witegæ cwæð, *Media nocte*
- 8 *surgebam*. 'To middere nihte ic wæs risende to andetnesse ofer þa dómæs pinre rihtwisnesse.' Be þare wæccen swylce þe Hælend eac þare monnæ mod awæhte þe from deofles anwealde to alysen beoð, þus cwæðende, *Beatus ille seruus quem cum uenerit dominus*.
- 12 'Eadi3e beoð þa þeowæs þone þe laford forð cymeð, 3if he heóm wacende imét. To soþan ic eow sæcge ofer alle his gód he heóm set.' 7 eft he cwæð, 'Ic lufize þa ðe me lufizæþ, 7 þa ðe ær tó mé wáciæþ héo imetæþ mé; forþy waciæþ on 3eornesse forþam
- 16 ðe 3e nyten hwænne Drihten cumende bið on repsunge, oððe to middre nihte, oððe on háncrede, oððe on ærne mare3en; þi læs þonne he cýme þ he slepende eow ne iméte.' 7 næs ná þ án þ há þam apostolum sylfum þas lare béad. Þa weccan, he eft cydde,
- 20 þus cwæðende, 'Peah ic eow þa weccan léode, allum ic heóm beode to witanne.' Nis þ án þ he wordum lærde ða wæccan, ac eac swylce mid his a3ene bisne he 3etrymede; swá swá þ godspel cyp þ ðe Hælend wære nihterne on bedum wacende. Broðor mine,
- 24 forþi is allum 3eleaffule monnum to waci3enne, forþan þe ðeo estfulnes þare weccæn is ihiwcyðlicod alle monnum; forþam heo witen þæs,—þ nis idellic ær to arisenne 7 ær lihte tó wáci3enne,—forþan ðe Drihten behæt þone heofenlice beah þam waci3endum.
- 28 Æfter ðissum weccæn þa festene beoð hihtlice to lufizenne. Be þare lofe, Ysidorus cwæð þ festen is swiðe gód; hit is heofonlic wéorc, 7 heofene rices dúræ, 7 hiwung þare towearðen weorulde. Þæt festen þe þe hit rihtlice bigæð, he biþ to Gode ipéod, 7 he biþ
- 32 þissum middanearde afremdod, 7 he bið gastlice ifremed. Þurh

1 he] h altered from another letter.

4 doþ] a stroke across the upper part of þ.

7 cwæð] cþæð MS.

13 soþan] the s altered from another letter.

23 nihterne] nihterne MS.

29 lofe] lufe MS.

6 wæstmæs] wæstmæ<sup>s</sup> MS.

10 awæhte] the æ altered from a.

16 repsunge] reowsunge MS.

28 lufizenne] lufitenne MS.

turn to repentance, let him not doubt the possibility of his obtaining for himself forgiveness through God's mercy. Verily God's mercy always helps those who make repentance in this world. Watching is truly to be kept by the penitent, because it raises up 4 to heaven the fruits of the penitent one. Therefore it is necessary for us to be watching always, even as Isaiah the prophet said, *Media nocte surgebam*. 'In the middle of the night I was rising to confession concerning thy righteous commands.' Concerning watching, 8 too, the Saviour also exhorted the hearts of men, who must be freed from the power of the devil, thus saying, *Beatus ille servus quem cum venerit dominus*. 'Blessed are the servants, if the lord, when he cometh forth, find them watching. Verily I say unto you, he 12 shall set them over all his goods.' And again he said, 'I love those who love me, and those who are watching early for me shall find me; therefore watch earnestly because ye do not know when the Lord cometh, in the evening, or at midnight, or at cock-crow, 16 or in the early morning; lest when he come he find you sleeping.' And it was not this once that he gave this command to the apostles themselves. He again proclaimed watchings, thus saying, 'Though I ordain watchings for you, I command all to keep them.' 20 It is not only with words that he taught them to watch, but he even encouraged them by his own example; thus, the gospel states that the Saviour would be keeping watch by night in prayer. Therefore, my brethren, it is necessary for all pious men to watch, 24 since this perseverance in watching has been made familiar to all men; for they know this,—that it is not in vain to arise early and to keep watch before daylight,—because the Lord has promised the heavenly crown to those who keep watch. Next to these watchings 28 fastings are to be commended with gladness. In praise of these, Isidore says that fasting is very excellent; it is a divine work and admits to the kingdom of heaven, and depicts the world to come. As to fasting, he who keeps it rightly is united to God 32 and estranged from this world, and is spiritually benefited.

Ðæt festen beoð þa læhtæs astræhte 7 þ flæsc bið ieadmet 7 þæs  
 deofles costnung oferswiþ[ed]. Hieronimus cwæð þ Ðæt festen  
 clænsæð þone lichame 7 midlæp þa uncystæ 7 þa godcundæ mæznu  
 4 onzebringæð. Augustinus cwæð þæt þ festen openæp þa heofenlice  
 rynu, 7 hit út ascyfð þa yfele pohtæs, 7 þa sawle onlihtæp. [fol. 58.]  
 Witodlice þa festene beoð stronge iscotu onþean þæs deofles  
 costnunge. Swiðe raðe heo beoð oferswiðde þurh þa forhæfdnesse.  
 8 Soplice is to witenne þ Ðæt mycel fremede þ Ðæt folcc on Niniue  
 þare byrið fæste ðry dazæs; þurh Ðæt héo earnodon þ heo Godes  
 mildheortnysses biþeten 7 heoræ forþifenesse. Israele folc fæsten ær  
 þaræ easterlicæn tide symbelnesse; þurh Ðæt héo earnoden þá  
 12 Readan Sæ mid dryzum fotum þurhfaran, 7 heoræ feond iseon  
 besencte on ðare ylcan sæ. Moyses feste on ðam westene, þurh  
 Ðæt he earnode iheræn þa heofenlice zerynu. Daudid þe kyning  
 æfter ðare ðurhtozenæn synnæ feste; þurh Ðæt he earnode þa ylca  
 16 scylde zedizlian, swá he sylf cwæð, 'Ic zéeadmette on festene  
 mine sawlæ.' Crist sylf fæste feowertiz dazæ 7 feowertiz nihtæ,  
 þurh Ðæt he ofereóm þone wiðerwinnæn, 7 him sone englæs  
 þenoden. Petrus feste, þurh Ðæt he earnode þone engel iséon þe  
 20 hine of carcere alýsde. Johannes þe godspellere feste, þurh Ðæt  
 he eárnode þa gódcundan rúno zehéræn, swá swá him þe engel  
 bodode. Paulus feste, þurh Ðæt he earnode beon zéhæled on ðare  
 blindnesse, 7 fulluhtes underfón. Hieronimus cwæð swá longe  
 24 swá Adam hine forhæfde þ he Ðæs applæs ne onbúrizde he wunode  
 on neorcænawonges iféan; sone swa hé Ðæs ófetes onhyrizde, swa  
 wæs he út idrifen. To witenne is witodlice þ þ festen is mid  
 gode weorcum Gode anfencge. For þam þ is Ðæt fulfremede festen,  
 28 Ðeo mid ælmessen 7 bedum þone heofén þurhfærð, 7 to þæs  
 hyhstæn Godes setle becymð. Æfter þam, broðor mine, beoð þa  
 zebedu 7 redincgæ halizræ bocæ to biganne, swa swa Ysodorus  
 cwæp, 'Mid þam bedum ze beoð iclénsode, 7 mid þam redinge ze  
 32 beoð itimbrode.' Soplice is to witenne þæt syngallice zebedu  
 mycel fremed mid Gode, swa swá Paulus þe apostol cwæð, 'Þæs

7 beoð] o altered from ð.

13 under -sencte is an erasure. 27 anfencge] after an a d has been erased.

31 redinge ze] before ze a letter has been erased. 32 þæt] þ þæt MS.

Through fasting are sins laid low, and the flesh is humbled and the devil's temptation overcome. Jerome said that fasting cleanses the body and bridles the vices and brings divine virtues as well. Augustine said that fasting reveals the mysteries of heaven 4 and drives forth evil thoughts, and illuminates the soul. Indeed fastings are mighty weapons against the temptations of the devil. Very quickly are these overcome by abstinence. It should indeed be known that their three days' fast was of great benefit to the 8 people in the city of Nineveh : through this they were allowed to obtain God's mercy and their own forgiveness. The people of Israel fasted before the Eastertide festival ; therefore they were allowed to pass through the Red Sea with dry feet and to see their 12 enemies drowned in that same sea. Moses fasted in the wilderness, wherefore he was allowed to hear the divine secrets. David the king fasted after the sin which he did ; whereby he obtained that the same sin was covered, as he says himself, ' I humbled my soul in 16 fasting.' Christ himself fasted forty days and forty nights, whereby he overcame the adversary, and angels forthwith ministered to him. Peter fasted, wherefore he was allowed to see the angel who released him from prison. John the evangelist fasted, wherefore 20 he was allowed to hear the divine mysteries, as the angel revealed them to him. Paul fasted, whereby he was permitted to be healed of his blindness and to receive baptism. Jerome says that as long as Adam restrained himself from tasting the apple, he dwelt 24 in the happiness of Paradise ; (but) as soon as he tasted the fruit he was driven out. It must be well understood that fasting together with good deeds is acceptable to God. For that is the perfect fasting, which together with almsgiving and prayers passes 23 through heaven, and comes to the highest throne of God. Next, my brethren, prayers and the reading of holy books must be undertaken, even as Isidore said, ' With prayers shall ye be cleansed, and with the reading shall ye be edified.' Indeed it is to be under- 32 stood that continuous prayers accomplish many things with God, as Paul the apostle says, ' The prayer of the righteous man

rihtwisen béd mycel fremed ætfóren Gode.' Witodlice Moyses hine béd, 7 ahwyrfde Godes ýrre fram Israele folce, þa heo to ðam deofelzyldre bédæn 7 God forlæten. Eác swilce Helias hine béd þ  
 4 hit ne reiznde ofer eorðan, 7 he mid his bedum þone heofen biléac þreo 3éar 7 six monæþ. 7 eft he béd þ þeo heofen sealde ræiznæs 7 ðeo eorðæ hire wæstmæs. Jonas hine béd on þæs hwæles innoðe, 7 he ðonen alysed wæs. Daniel hine béd on ðeræ leonæ  
 8 sceape 7 he earnode beon ihæled. Ezechias þe kyng hine béd on his untrumnesse, 7 him ehte God fiftene 3éar to life. Witodlice swa hwá swá wule symle mid Gode béon, he sceal hine ilomlice biddan 7 redan. Forþam þonne we us biddæþ, þonne spece we  
 12 wið Gode; ant þonne we redæþ, þonne specð God to ús. Æt þam ytemestan, broðor mine, hér æfter fylizæð þeo mongung be þare ælmesseæn lofe. Augustinus cwæð, 'þeo ælmesse is swiðe hali3  
 16 3ifenesse; 7 heo monizfealdæþ 3earæ fyrstæs; 7 heo liht þæs monnes mód; 7 heo 3eondbrædaþ þá 3emæru; 7 heo alle þing clænsæð; 7 heo alýseð þone món from deaþe 7 from wite; 7 heo 3eðeodaþ tó þam englum; 7 deoflæ fróm ascyfð; 7 heo is unofer-  
 20 winnendlic weal ymb þa sawlæ.' Swá swá Ieronimus cwæð, 'þeo ælmesse 3eondfæræð [fol. 58 b] þone héofen, 7 heo cnyseð heofene rices duræ, 7 heo awecð þone engel, on3éan cumende, 7 heo cizæð God to fultume.' Witodlice ðreo cýn beoð ælmesseænæ;  
 24 án is lichamlic, þ is ðæt mon þam wædlizendan sylle to góde þ he mæze; oþer is gastlic, þ is þ mon for3ife þam ðe wið hine a3yltæð; þridde is þ mon þam gyltendan stýre, 7 þa wædlizendan on rihte bringe; þas ðing us dafenæþ 3efyllan mid þæs fultume, þe mid  
 28 Fæder 7 mid Sune 7 mid þam Hal3e Gaste leofæþ 7 rixæð þurh alræ woruldæ woruld, a on écnesse, á búton ende. AMEN

2 ahwyrfde G. ý. fram] ahwyrfde fram G. ý. MS.

13 mongung] the second g altered from 3.

26 wædlizendan] so MS., evidently for dwelizendan 'erring', see note.

26 stýre] stýrie MS. with dot of deletion under the i.

availeth much before God.' Indeed Moses prayed to him and turned God's anger from the people of Israel, after they had prayed to devils and forsaken God. So too, Elias prayed him that there should be no rain on the earth, and through his prayers he shut 4 heaven for three years and six months. And again he prayed that the heavens should give forth rains and the earth her fruits. Jonas, in the whale's belly, prayed to him and he was taken out thence. Daniel, in the lion's den, prayed to him and obtained his 8 salvation. Hezekiah the king prayed to him in his sickness, and God added fifteen years to his life. Indeed whosoever will ever be with God, must constantly pray to him and (also) read. Because when we pray, we speak with God; and when we read, God speaks 12 to us. In conclusion, my brethren, after this comes an exhortation in praise of charity. Augustine said, 'Charity is a very holy work. It increases present benefits; it produces forgiveness of sins; it multiplies the number of years; it illuminates the mind of man; 16 it extends over (all) limits; it purifies all things; it frees man from death and from punishment; it joins him to the angels, and drives devils from him; and it is an impassable wall around the soul.' Even as Jerome said, 'Charity traverses heaven, and knocks at the 20 door of the heavenly kingdom, and coming there wakens the angel and calls on God for help.' Indeed there are three forms of charity; one is bodily, that is one's giving to the needy what possession one can; the second is spiritual, that is that forgiveness of those 24 who should sin against one; the third is reproofing the guilty and setting the poor to right. It is necessary for us to do these things with the help of him who, with the Father, and the Son and Holy Ghost liveth and reigneth in the world of all worlds for ever in 28 eternity without end. Amen.

## [VI]

[Fol. 58b, l. 7.] *DOMINICA SECUNDA IN QUADRAGESIMA*

- M**en þa leofeste, we wyllæð hér spécan feawum wordum be þam ðrym þingun, þe allum monnum beoð neodbehefe to witænne, 7 to habbenne; þ is leafa, 7 hiht, 7 lufe. Riht ileafæ is þ mon ilyfe on Fæder 7 on Sune 7 on Halizne Gast,—þ heo ne beo[n] ná ðreo Godæs, ac is án Almihtiz God, þe ðe scéop héofenæs, 7 eorðan, 7 æð, 7 allæ þa ðing ðe on þam bið. Þe hiht is þ mon hopize to þam ecen life, 7 on þam unasezendlice méde þe Drihten hæfð ihaten ælc þare ðe mid gode willæ 7 mid gode dedæ his wille wurcæð hér on worulde. Ðeo lufe is ðonne pridde; þ is þ we béon ifulled mid þare soþan lufe to Góde 7 to ure nextum; we sceolen symle on
- 12 ðissere lufe wunian, for þam ðe Iohannes þe fulluhtere cwæð þæt God wunize on ðam þe ðas lufe hæfð, 7 he on Gode. Mén, nú we iheræð ðæt God on us eardizæn wule, 7 we on him, is us swiðe mycel ðearf þæt we us sylfe weorðe dón him to eardungstowe, 7
- 16 þæt we on him eardizæn moten. Þurh ðas six þing sceal ælc cristene món hine sylfne zearwizan 7 clænsizæn, þ he wyrðe beo þ God on him wunize. Þæt is andetnes, 7 dædbot, 7 halize weccæn, ant festene, 7 zebedu, 7 ælmesse dedæ. Ðeo andetnes is to donne be
- 20 allum þam synnum þe ðurhtozene beoð, oððe on pance, oððe on spæce, oððe on dæde. God wilnæð andetnesse, for ðam þe he wyle ure gultes forzifæn. Ðeo andetnes us deþ, æzðer ze héo us hæleð, ze héo ús rihtwisæð; 7 éac héo sylþ ús ure sunne forzifenesse.
- 24 Al þære forzifenesse tó[h]ópæ is ón þare andetnessæ; for þiz we ne mazon ná hale wurðan on ðam toweardan life, buton þurh andetnesse. Be þam cwæð Salomon, ‘Ðe þe bihýd his synnæ 7 heóm nele andétten, ne wurð he nefre ofer eorðan iriht; ac þe ðe
- 28 his synnæn andette 7 heóm forlét, he bizyt Godes mildheortnesse 7 forzifenesse.’ Æfter þare andetnesse mon sceal underfon dædbote. Be þære cwæð þe Hælend on his godspelle, *Penitentiam agite, adpropinquabit enim regnum celorum*; þ is on ure ðeodum, ‘Dop
- 32 dædbote, forþam ðe heofene rice neahlæcð.’ And Iohannes þe

3 þingun is written over ðrym þe by another hand.

6 After ac a letter (h?) has been erased.

28 andette] the first t altered from another letter.

32 dædbote] dæþbote MS.

## VI

## THE SECOND SUNDAY IN LENT

DEAREST men, we wish at this time to say a few words concerning the three things which all men should know of and possess, namely, faith, hope, and charity. True faith consists in one's believing in 4 the Father, and in the Son, and in the Holy Ghost,—that they are not three Gods, but that it is one Almighty God, who created the heavens, and the earth, and the sea, and all things that are in them. Hope consists in looking forward to the eternal life, and to 8 the unspeakable rewards which the Lord has promised to each of those who with good will and with good deeds perform his will here in the world. Charity, then, is third; this is, that we should be filled with true love towards God, and towards our neighbours; (and) we 12 must ever continue in this love, because John the Baptist said that God dwelleth in him who has this love, and he in God.

Men, now that we hear that God will dwell in us, and we in him, there is for us very great necessity that we should make ourselves 16 worthy to be a dwelling place for him, and that we may be able to dwell in him. Through these six things shall every Christian man prepare and cleanse himself, that he be worthy of God's dwelling in him. These are confession, repentance, holy watchings, fastings, 20 prayers, and acts of charity. Confession is to be made for all sins which have been committed, either in thought, or in word, or in deed. God desires confession, because he wishes to forgive our sins. Confession does both save and justify us; and it also yields us forgive- 24 ness of our sins. All expectation of forgiveness lies in confession; because we cannot become saved in the future life except through confession. Concerning this Solomon said, 'He who conceals his sins and will not confess them shall never be justified upon earth; 28 but he who has confessed his sins and put them away obtains God's mercy and forgiveness.' After confession you must undertake repentance. Concerning this the Saviour said in his gospel, '*Penitentiam agite, adpropinquabit enim regnum caelorum*;' that is, 32 in our tongue, 'Repent, for the Kingdom of Heaven is at hand.' And John the Evangelist said, 'Bring forth fruits such as are

godspellere cwæð, 'Doþ swylce westmæs swylce beon dædbote wurðe.' He deþ ðonne þa wæstmæs þe beoð dædbote wurðe, ðe þa idónæn ȝyltæs bewepæð, ant heom eft ne ȝeætlæcæð. Swá hit  
 4 on oðre stówe be þam icwæden is, *Ne adicias* [fol. 59] *peccatum super peccatum*; þæt is, 'Ne ecæ þu þa synne ofer synne.' For þam þe mon þe ða sýnne edlæcð þe he ær bettere 7 ȝeswikennesse behaten hæfde, is æfter bocenæ saȝum ilice ȝeþeáwod þam hunde  
 8 þe æt þæt hé ær speáw. Ure Drihten cwæð eft þurh Ysayam þone witeȝa—*Lauamini & mundi estote*. 'Apweað eów 7 beoð clæne.' Þe món hine aðweah[ð] ant bið clæne, þe ða forðawitene ȝyltæs bewepæð 7 mid tearum aðweah[ð], 7 eft ne ædlæchð þ he ær bewéop;  
 12 7 þe mon hine ðweah[ð] 7 ne bið na clæne, þe ðe bewepæð þa gultæs þe hé ær dyde, 7 na þe raðor ne forlætæð, ac æfter þam tearum þa ylcen synnæn edlæcð þe he ær biweóp. Eornostlice is to witenne þet þæt is soð dædbot þe mon mid mycele stiðnesse deþ,  
 16 7 næfre æft þæt unriht ne þurhtyhð þe he ær lufode. Nis ná þeo dædbote be þare ȝeáre itæle idémed, ac bi þare biternesse þæs modes. Forþam ðe God ne sceawæð þa loncsumnesse þare tide, ac he ȝesmeað þa wilnunge 7 þa ȝeornfulnessse þæs modes. Þeah ðe  
 20 þenne hwylc mon beoð swiðe synful, 7 arleas, 7 unrihtwis, ne sceal he him tweonizæn þæt he ne mæȝe Godes mildheortnesse biȝitæn, ȝif he wyle to dædbote cýrræn. Forþan ðe Godes mildheortnes helpð ælene þære þe on þisse life wyle dædbote dón. 7 þa ðe hér  
 24 on life forhoziæð oððe forscamizæð þ heo nellæþ reowsunge dón 7 heoræ gyltæs bewépan, witodlice heo sceolon reowsiæn 7 wepæn on helle wite, þer heo ne mæȝen nane mildheortnesse ȝeearnian. Be þare stowe þe Hælend cwæð on þam godspelle,—*Ibi erit fletus 7 stridor*  
 28 *dentium*,—þer biþ eazene wóp 7 toðane grisbatung. 7 þer nán oðer þinc ne biþ iseȝen, buton edwit 7 onrop; 7 þer ne bið nán oðer þing ihyrd, buten brune, 7 chile, 7 þurst, 7 húngor, 7 alle earmþe swa fela swá nán mon oðrum secgan ne mæȝ, þe deofle

7 After hæfde is a sign to indicate that 7 hit is to be supplied from the margin with an erasure under the t.

7 hunde] hundum MS.

10 forðawitene] forðwitene MS.

29 onrop] unrot MS.

31 deoffe] deoffen MS.

9 Apweað] Apweah MS.

18 loncsumnesse] loncsumnesse MS.

31 secgan] s altered from f.

worthy of repentance.' He, then, brings forth fruits that are worthy of repentance who bewails the sins which he has done and does not repeat them again. So it is said in another place concerning this—*Ne adicias peccatum super peccatum*; that is,— 4  
'Do not increase sin upon sin.' For he who repeats the sin which he has previously atoned for and vowed abstinence from, is according to the testimony of books like in habit to the dog who ate up what he had vomited before. Our Lord said again by Isaiah the 8 prophet—*Lavamini et mundi estote*,—'Wash you and be clean.' He washes himself and is clean who bewails and washes with tears his past sins, and does not repeat later what he previously wept over; and he washes himself and is not clean who bewails the sins which 12 he did before, and does not forsake them any the sooner, but after his tears repeats the same sins which he wept over before. It is, indeed, to be understood that true repentance is that which one practises with great constancy, never again doing the wickedness 16 that one formerly delighted in. And repentance is by no means estimated by the number of years, but by the contrition of the heart. Because God does not look at the length of the time, but considers the desire and fervour of the heart. Any man, then, although he 20 is very sinful, and wicked, and unrighteous, shall not doubt the possibility of his obtaining God's mercy, if he will turn to repentance. For God's mercy helps each of those who will repent in this life. And those who in this life here despise or are ashamed, so that they 24 are unwilling to repent and bewail their sins, shall indeed repent and bewail in the torment of hell, where they cannot find any mercy. Concerning this place the Saviour said in the Gospel,—*Ibi erit fletus et stridor dentium*,—'There will be weeping of eyes and gnashing 28 of teeth.' And there shall nothing else be seen except reproach and abuse; and there shall be nothing else heard of, except burning, and cold, and thirst, and hunger, and all kinds of afflictions such as no man can describe to another, which are prepared for the devil 32

izearowedan beoð 7 his iferen—þ beoð þa ðe [his larum] hér on  
 life fuliæð 7 him to ælcum unrihte 3elæstæþ. Mén, us is swiðe  
 mycel to warnizenne wið þone ormeten brozan þare un3eendedlicræ  
 4 hellewitæ; 7 we sculon mid mucele dædbote wið ure Drihten pingiæn  
 þ we móten þa wite forbu3on 7 to þam ece life bicumen. Nu þencð  
 moni3 món on his móde, þenne he þis iheræð, ‘Hwi sceal ic dón  
 mycele dædbote? Ic nabbe nænne healicne gylt idón.’ Ac ne cwæðe  
 8 nán món þæt, forþan þe nán món ne biþ swiðor biswicon þenne þe  
 ðe hine sylfne selostne tællæð; 7 eác we witan þæt we 3yltæs  
 wúrcæð dæ3hwamlice, ná ðæt án mid ydele dedum, 7 eác mid ydele  
 spéce. Þonne þe Hælend be þam cwæð on þam godspelle,—*Omne*  
 12 *ociosum uerbum quod locuti fuerint homines, reddent rationem de eo*  
*in die iudicii*; þæt is on ure peode—Bi ælc ydele worde þe men  
 specæð, héo sculen 3ylden 3escéad on domes dæ3e. Mid þare  
 dædbote mon scéal lufian halize wéccæn; forþan þe ða wæstmæs ðe  
 16 of þare weccæn [fol. 59 b] cumæð ahebbæð to heofenæn riche  
 ðene þe heóm lufiæð. Is eác monnum to witenne þ ðæs monnes  
 wácece þe wacæð for his oferfulle, ant for oferdrynce, 7 for unrihte  
 ðance, ant fór unnytte spéce, ant eác for monize oðrum unnyttum  
 20 wordum, 7 weorcum, nis to náne wácece iteald; ac héo is iteald  
 to deofles wéorce. For þam ðe ðe deofol ne slæpæð næfre, ac á hé  
 bið waci3ende 7 syrwi3ende hú hé moncún mæ3e biswiken; swá  
 swá þe apostol be þam cwæð, *Circuit querens quem deuoret*. He  
 24 cwæð þ he béo á farende 7 sæcende hwyl[c]ne he forswole3en mæ3e.  
 Ac us 3edafenæð þæt we waciæn, swa swá þe witegæ cwæð.—  
*Media nocte surgebam ad confitendum tibi super iudicia iusticie tue*;  
 þæt is, on ure 3epéoden—Drihten ic wæs arisende to middere nihte  
 28 to andettene ðe bi þine rihtwisnesse dóm. Þonun mynegæð þe  
 Hælend ou ðam godspelle his leorningcnihtæs to waci3enne, 7 þus  
 cwæð, *Beati serui illi quos cum uenerit dominus inuenerit uigilántes*.  
 He cwæþ, ‘Eadi3e beoð þa ðeowæs þe heoræ Drihten heom waci3ende  
 32 imét, þenne he cymæð; for þam þe hé heóm sét ofer alle his gode,’

2 After fuliæð is an erasure.

2 3elæstæþ] 3elædæþ MS.

9 witan] the t altered from ð.

13 worde] wordum MS.

21 Before á an h has been erased.

28 Þonun mynegæð] Þonun us mynegæð MS. 31 ðeowæs] deowæs MS.

and his companions—who are those who follow his teachings in this life here, and help him in every kind of sin. Men, we must take very great precautions against the exceeding dangers of the infinite hell-torments; and with much repentance must we entreat our 4 Lord that we may avoid the torment and come to the eternal life. Now, many a man will think in his heart when he hears this, ‘Why should I make a great repentance? I have done no grievous sin.’ But let no man say this, because no one is more deceived than he 8 who considers himself the best; and we know, too, that we commit sins every day, not only through idle deeds, but also through idle words. For, the Saviour spoke about this in the Gospel.—*Omne otiosum verbum quod locuti fuerint homines, reddent rationem de eo* 12 *in die iudicii*; that is, in our tongue—‘For every idle word which men shall speak they shall give an account on the day of judgement.’ Together with repentance a man shall delight in holy watchings; because the results coming from watching exalt to the kingdom of 16 heaven him who delights in them. Now it is also for men to understand that the watching of the man, who watches because of his excess in eating and drinking, and for evil thought, and for useless speech, and also for many other useless words and deeds, is not 20 accounted as any watching; but is reckoned as a work of the devil. For the devil never sleeps, but is always watching and plotting how he can deceive mankind; even as the apostle said concerning him,—*Circuit quaerens quem devoret*. He said that he is ever 24 journeying and seeking whom he may devour. But it is necessary for us to keep watch, as the prophet said—*Media nocte surgebam ad confitendum tibi super iudicia iustitiae*;—that is, in our language, Lord, I was arising at midnight to confess to thee concerning the 28 decree of thy righteousness. So the Saviour in the Gospel reminds his disciples to watch, and thus says, *Beati servi illi quos cum venerit dominus invenerit vigilantes*. He said, ‘Blessed are those servants whom their Lord findeth watching when he cometh; for he shall 32 set them over all his goods,’ that is, over all the joys of paradise.

þæt is ofer alle neorcxnæwonges murhðe. And cwæð æft on oðrum stowum, *Vigilate ergo, quia nescitis in qua hora dominus uester uenturus sit*;—þæt is on ure 3eƿeodum. ‘Wacizæð; forþam þe 3e  
 4 nyten on hwylcere tide eower Drihten cymeð; hwæðer he cyme on esen, oððe on middere nihte, oððe tó hancrede, oððe on dæȝræde; þyȝ læs ðe hé eow slæpende finde, þenne he cymæð.’ Þenne is us mid þisse wæccan swiþe to smeazenne 7 to leornizenne embe úre  
 8 Drihtines bódu 7 ilomlice to biddenne; forþam þe sanctus Paulus cwæð þæt þ̅ singale ibæd mycel fremode mid Gode. Swa hwylc mōn swá wyle symle mid Gode wunian, he sceal ilomlice hine tó Gode biddan, 7 ilomlice Godes æ smeazen. 7 þe þe réden cunne, þe  
 12 ráde; þe þe nán ne cunne he lýste þam redendan. Hwæt! we iheræð þet þa unriltwisæn ȝitseræs and reaseræs ȝeond weorulde smealice acsiað, ant eácc heoræ scéattæs syllæð, [wið þan ðe him man cyðe] hwanon heo mazon þa teorizendlican gold[hord] ȝeeacniæn. 7  
 16 þonne héo hit mest igæderot habbæð, þonne sceolen heo þurh sum unȝelimp þisses lifes æll hit forlæten; 7 héo his of þisse life nan þing máre mid héom ne lædæð, buton ða synnæ, 7 ða ecæ nyþeruncgæ heom sylfum. Þonne is swiðe mycel ðearf þæt wé ilomlice smeazen 7 leor-  
 20 niæn hú we mazen úre Drihtines bodum rihtest héaldæn, 7 us to him ælost biddan, for þam ðe we mazon þurh ðæt us gæderizæn ðonne unateorizendlice goldhórd, 7 þa écan blisse mid Gode 7 mid alle his halȝum. Mén, wé scúlon éac mid oðre góðum dedum swiðe  
 24 ȝeorne fæsten lufizen, 7 húreþingæ on þas halȝæn tid; forþam þe hit adizlæð þa unðeawæs, 7 hit oferswýþ alle deofles [fol. 60] costungæ. Swa Hieronimus be þam cwæð, þæt ðæt fæsten aclænsiȝe þæs monnes heortan 7 þone lichame; 7 hit amydlæþ ða lahtres, 7  
 28 hit awæcð þa halȝan mæȝnu. Augustinus cwæð þ̅ þa halȝan festen beoð swyþe stronge flán onȝean deofles costungæ, 7 heom mon swiðe rape ofercymæð mid þare forhæfdnesse. Þæt is to witænne, þæt ða festénu mid oðre godum dedum beoð swiðe anfencge; 7 þæt  
 32 fulfremede fæsten þe idón biþ mid ælmesdedum 7 mid ȝebedum færað to heofenum, 7 hit bicymæð to Godes prymsetle. Æræst héo

4 hwæðer] hwæder MS., after which an e has been erased.

16 unȝelimp] unȝelimpes MS.

18-19 buton . . . sylfum] buton heom sylfum 7 synnæ, 7 ða ecæ nyþeruncgæ MS.

27 amydlæþ] amyldæþ MS.

And again he said in other places, *Vigilate ergo, quia nescitis in qua hora dominus vester venturus sit*;—that is, in our language—‘Watch; for ye know not at what hour your Lord cometh; whether he cometh at even, or at midnight, or at cock-crow, or at dawn; 4 lest he find you sleeping, when he cometh.’ It is for us, then, to ponder much over this watching, and to meditate about our Lord’s commandments, and to pray often; for St. Paul says that continual prayer has been of much avail before God. Whosoever will dwell for 8 ever with God must often make his prayer to God, and often meditate on God’s commandments. And he who can should read; and he who cannot should listen to him who reads. Lo! we hear of unrighteous misers and plunderers all over the world carefully 12 inquiring and also giving their wealth, (to be taught) whence they can increase their perishable treasure. And when they have collected it in the greatest quantity, they must through some mischance in this life leave it all; and they shall take nothing more of it 16 from this life,—only their sins, and eternal condemnation for themselves. Then is it for us a very great need that we should frequently think and study how we can keep our Lord’s commands most righteously, and best make our prayers to him, in order that 20 we may thereby acquire for ourselves the imperishable gold-board and eternal bliss with God and with all his saints. Men, we must besides other good works very zealously take pleasure in fasting, and especially at this holy time; because it destroys evil habits 24 and overcomes all temptations of the devil. As Jerome said of it, ‘Fasting cleanses the heart and body of man; and it bridles his vices, and rouses his holy virtues.’ Augustine said that holy fastings are very mighty weapons against the temptations of the devil, which 28 can be overcome very soon by abstinence. That is to say, fastings are very acceptable together with other good works; and perfect fasting which is kept with acts of charity and with prayers goes to heaven and comes to the throne of God. First, it increases present 32

ycð ða andweardan gôð ; 7 heo 3e3earuwæð þare synne for3ifenesse ;  
 7 heo 3emoni3fealdap þæs monnes 3ear ; 7 heo 3eweli3ap ðæs  
 monnes môð ; 7 heo tobræd his 3emæru ; 7 heo clænsap alle his  
 4 gyltas ; 7 heo alysæð hine from deape, 7 from ece wite ; 7 heo  
 ascyrað hine from deoflæn, 7 heo þûd hine to engle werode. Þeo  
 ælmes is ðreoræ cynne ; an is lichamlic—þ mon þam pearfum sylle  
 þæt to gode mæ3e ; 7 þa twá beoð gastlice. Oper is þ mon for3ife  
 8 þam ðe wið him a3yltæð. Oper þ mon þone unwisæn 7 þone  
 dwelli3endan þreaze 7 hine to rihte wæ3e cyrre. Gif we þenne ðas  
 six mæ3nu healdap 7 heom 3eornlice lufi3ap, þone wunap God mid  
 us, 7 we mid him,—ná þ an on þisse andwearde life, ac eac on þam  
 12 toweardan. Þær ne bið nan wiðerwiunæ, ne nán drefednesse, ne nán  
 unrotnes ; ac þær habbað alle hali3e fulfremede lufe 7 fulfremedne  
 wille mid Fæder, 7 mid Sunu, 7 mid ðam Hal3um Gaste ; á on  
 alræ woruldæ woruld á buton ende. AMEN.

## [VII]

16

## SECUNDUM IOHANNEM

[Fol. 107 b, l. 9.] *Preteriens Iesus uidit hominem cecum  
 a natiuitate & Reliqua*

V Re drihten, ðe mildheortæ Hælend, þá þá hé mid monnum wás  
 20 lichomlice wuni3ende,—ant hé 3eond land færde fela wundræ  
 wyrcende for ðæs folces ileafan,—þá ofséah hé sumne môn ðe wás  
 blind acenned. Þá befrynnon his apostoli hine 7 cwædon. ‘For  
 hwæs synnæ wás ðæs mon swá blind acenned—hwæðer þe for his  
 24 á3ene, oððe for his mæ3æ ?’ Ðá cwæð ðe Hælend heom sonæ to  
 andswære, ‘Næs hé blind acenned for his á3ene synnum, oððe for  
 his mæ3a, ac ðæt Godes wyndræ wyrdon on him iswytelode. Me  
 idafenæð to wyrceenne his weorc þe me sende þá hwile ðe dæ3 bið ;  
 28 forðan þe ðeo deorce niht cymæð, þonne nan mon ne mæ3 náht to  
 gode dón. Ic am middaneardes liht, þá hwile ðe ic on middan-  
 earde æm.’ Mid þam ðe hé ðis 3écwæð, þá spætte hé on þá  
 eorðan, 7 makede of ðam spattle 7 of ðære eorðe lám ; 7 smirede  
 32 mid þam láme ofer þæs blindan eá3en, 7 hét hine ða gan to ane  
 wæterscipe þe wás ðær onhende, þe hátte Syloe, þ is icwádcn,

2 3eweli3ap] the second 3 altered from t.

11 ac] 7 MS.

13 unrotnes] letter erased after t.

21 ofséah] the s altered from f.

benefits; and it prepares forgiveness of sin; and it multiplies the years of man; and it enriches the heart of man, and extends its confines; and it cleanses all his sins; and it frees him from death and from eternal punishment; and it frees him from devils and unites him to the host of angels. Charity is of three kinds; one is bodily—when one gives the poor what can do good; and two are spiritual. One is forgiving those who sin against you. The other is reproving the ignorant and foolish man and turning him to the right path. If then we possess these six virtues and cherish them greatly, God dwells with us and we with him,—not only in this present life but also in the life to come. There is no enemy and no oppression and no sadness; but there all the holy ones have complete love and complete happiness together with the Father and with the Son and with the Holy Ghost; for ever and ever, world without end. Amen.

## VII

## SECUNDUM IOHANNEM

16

*Praeteriens Iesus vidit hominem cecum a nativitate,  
&c. (John ix. 1)*

OUR Lord, the gentle Saviour, when he was dwelling in the flesh among men and journeying through the land doing many miracles for the faith of the people, saw a certain man who had been born blind. His apostles then asked him, saying, 'For whose sins was this man thus born blind,—for his own, or for those of his parents?' Then said the Saviour to them at once in answer, 'He was not born blind for his own, or for his parents' sins, but that the wonders of God should be made manifest in him. I must do the work of him who sent me, the while that it is day; because the dark night cometh when no man can do anything of avail. I am the Light of the world, as long as I am in the world.' When that he had said this, he spat on the ground, and made clay from the spittle and earth; and he spread the clay upon the eyes of the blind man, and bade him go to a pool that was there at hand

Asend. He éode þá sonæ 7 his eazan apwoh, 7 com azean lokinde.  
 Ðá cwædon his neahzeburæs, 'La! hú næs þæs þe blinde món þe  
 swá ibören wæs, þe we iseázen sittæn simle wædliende?' Sume  
 4 men þa sædon þ hit ðe ylcae wére, 7 sume sædon þ hit wære sum  
 oðer him ilic; ac hé him seolf sæde þ he were ðe ylcae. Héo þá  
 axoden him, 'Húmetæ isixst þú nú?' Hé héom andswyrde 7  
 cwæð, 'Ðe þe is ihaten Hælend þe wrohte lám of eorðan, 7 mine  
 8 eazan smirode; 7 hét me syððan gán, 7 me sylfne aðwean on ðam  
 eornende wætere þe is ihaten Sylóe. Ic éode 7 weosc me; 7 ic  
 sonæ iseah.' Héo axodon him ða, '7 hwær is hé nú?' Hé cwæð  
 þ he núste; 7 héo læddon hine sonæ to þam synderhalzan, for þam  
 12 sellice wundræ. 7 þe mon wæs ihæled on þam halzan ræstendæge.  
 Þá axodon þá synderhalzan eft hú hé iséze. He cwæð ða to þam  
 unleaffullum, 'Mid lame he me smirode ofer mine éahringæs, 7 ic  
 weosc me 7 iseah.' Þá sædon sona sume þa synderhalzan, 'Nis þes  
 16 mon ná from Gode, þe þone ræstendæg ne healt.' Heóm andswyrdan  
 þá oðre, 'Hú mæg ænig synful man þas tacnæ wyrcean?' 7 þá wearð  
 þær flit betwyx þam synderhalzan. 7 héo syððan axodon eft þone  
 ihælede mon hwæt hé be þam Hælende sæde. He cwæð þ hé wére  
 20 sum halið witega. Þá nólden þa Iudeiscen ilyfan be þam men þ he  
 wére blind acénned, [fol. 108] ant wyrde ihæled, ac clypodon þá  
 his mæzes 7 cwædon heom ðus tó, 'Þes mon is eower sunæ, þe þe  
 24 3e secgæð þ wære soðlice blind accenned; 7 hú isihð he nú lá?'  
 His mæzas sædon þa, 'We witan soðlice þ hé úre sunu is, 7 þ he  
 wæs blind acenned; ac we nyten swa þeah hú hé isihð nú, ne hwá  
 his éazen 3eopenede. Axiað him sylfue; hé hæfð þa yldæ þ he  
 andswyriæn mæg.' Þis sædon þa mæzas for þan ðe héo heom  
 28 ásæton þ héo wyrden iutlázede of ðære 3esamnúnge. For þam ðe  
 þa Iudeiscæn on heoræ dearne þeohte hæfdon icwæden, þ swá hwá  
 swá Crist andette wyrde iutlázod of heoræ 3esamnúnge. Þa forle-  
 ton héo þa mæzas, 7 to þam men cwædon, 'Dó wulder Gode; we  
 32 witan ful 3eare þ ðes mon is synful.' Hé sæde héom to andswyre,  
 'Nat ic 3if he synful is; ac ic wát swá þeah þ ic blind wæs 7 ic

15 Over weosc is written apwoh in the same hand.

16 ræstæn MS., with s altered from another letter.

33 Nat ic] ið, MS.

called Siloam, that is, Sent. He went, then, forthwith and washed his eyes, and came again seeing. Then said his neighbours, 'Lo, was not this, then, the blind man, who was born thus,—whom we have seen always sitting begging?' Some then said it was the 4 same; and others said that it was some other like him; but he himself said that he was the same. Then they asked him, 'How dost thou now see?' He answered them and said, 'He who is called the Saviour made clay from the earth and anointed my 8 eyes, and bade me then go and wash myself in the running water which is called Siloam. I went and washed myself; and at once I saw.' Then they asked him, 'Where is he now?' He said that he did not know; and they at once led him to the Pharisees, 12 because of the strange wonder. And the man was healed on the holy Sabbath day. Then the Pharisees asked him again, how he could see. He said then to the unbelieving ones, 'He spread clay over my eyelids, and I washed myself, and saw.' Then said some 16 of the Pharisees at once, 'This man is surely not from God, who does not keep the Sabbath day.' The others answered them, 'How can any sinful man do these miracles?' And there was a dispute amongst the Pharisees. And they afterwards asked 20 the healed man again, what he said of the Saviour. He said that he was some holy prophet. Then the Jews would not believe it of the man,—that he was born blind and had been healed,—but they called his parents and thus said to them, 'This man is 24 your son, who, ye say, was truly born blind; and how then does he now see?' His parents then said, 'We know indeed that he is our son, and that he was born blind; but nevertheless we do not know how he now sees, nor who has opened his eyes. Ask him 28 himself; he is of the age that he can answer.' His parents said this because they feared that they would be outlawed from the congregation. For the Jews had said in their secret council, that whosoever should confess Christ should be outlawed from their 32 congregation. Then they left the parents, and said to the man, 'Give glory to God; we know full well that this man is sinful.' He said to them in answer, 'I do not know if he is sinful; but I know nevertheless that I was blind and that certainly I now see.' 36

wislice nú iséo.' Héo axodon hine ða 3yt, 'Ant hú ihælde he ðe? Ðá cwæð ðe ihælede mon héom to andswáre þus, 'Hwene ær ic eow sæde; hwæt sceal hit eow eft iheræd! La! wylle 3e beon his 4 leorningnihtæs?' Héo wariȝedon þa wodlice hine 7 cwædon, 'Béo þú his leorningniht; we habbað úre lareow Moysen þone heretóȝæ, 7 we his leorningnihtæs beoð. We witen þ Moyses spæc to þone Almihtiga Gode, ac we ne cunnon þisne mon ne 8 hwanon hé icumen is.' Ðá andswarede þe ihælede mōn þām heardhéortan 7 cwæð, 'On ðam is mucel wunder, ðæt 3e nyten hwanon hé béo, 7 mihte ȝeopeniæn swá þeah mine eazē. Soðlice we witan þ ðe soðfestæ God þa synfullen ne ȝehyrð to swylcere béne; 12 ac ðe þe his ȝeȝenga bið 7 his willæn wyrceð þonne wille ihyran þe heofenlicæ Wældend. Fram þissere weorulde anȝinne ne wearð næfre ihyred þ ænig mán mihte þone mon ȝehælen 7 his eazē iopeniæn ðe ær wæs blind acenned. Buton hé fram Góde wére, ne 16 mihte hé þis dōn.' Þá andswaredon þá Iudei him þus huxlice 7 cwædon, 'Þu éart ærming al acenned on synum 7 þu lærst us ðus?' 7 héo belucon hine þa wiðúton. Ðá ihyrde ðe Hælend þ héo hine ut adræfdon, 7 he hine þá imette, 7 him þus to cwæð, 20 'Dú ilyfest on Godes Súnu?' And he mid ileafan him andswyrde, 'Laford la, hwylc is hé þ ic ilyfe on hine?' Ðe Hælend him andswyrde, '7 þú hine ær isæȝe, 7 hé is ðe ylca ðe þe to spæcð.' Hé cwæð þá mid ȝeleafan, 'Ic ilyfe, Drihten'; 7 he hine ða 24 astræhte to þæs Hælendes fotum. Þa cwæð ðe Hælend him eft þús tó, 'Ic cōm hider on dōme on ðisne middaneard, þ ða men ȝeséon þe ne mihten ær iséon, 7 ða þe iséoð sceolon beon blinde.' Ðis godspel is nu isæd swytellice on Englisc anfealdum anȝite, ac we 28 willæð eow sæcgen þ gastlice anȝit mid Godes fultume be þam ðe ðe wisæ Augustinus hit awrát on bocum. For þan ðe Cristes wundræ þe hé wrohte on þisse life wæron soðlice ȝefremede 7 swutelice mid weorce; 7 swa ȝetacnoden þeah sum þing diȝelices; 32 forðan ðe his weóre beoð wunderlice on tacnum. Ðes foresæde blinde mōn, ðe swá iboren wæs, tacnode al moncýnn on þisse middaneard, þe wearð earmlice ablēnd for Adames ȝylte, 7 þæs ecan lihtes yfele bedæled, of ðam we alle men ordfrymæn habbað.

They asked him then further, 'And how did he heal thee?' Then said the healed man in answer to them thus, 'A little time ago I told you; what good will it do you when ye have heard it again? Lo! will ye be his disciples?' They reviled him 4 then fiercely and said, 'Be thou his disciple; we have for our teacher Moses the leader of the host, and we are his disciples. We know that Moses spoke to Almighty God, but we do not know this man nor whence he has come.' Then answered the healed 8 man to the hard-hearted ones and said, 'Herein is it a great wonder, that ye do not know whence he is, and yet he could open my eyes. Verily we know that the true God does not listen to such a petition from the sinful; but the heavenly Ruler will hear 12 him who is his worshipper and doeth his will. From the beginning of this world it has never been heard that any one could heal a man and open the eyes of him who was first born blind. Unless he were from God he could not do this.' Then answered the Jews 16 thus scornfully to him and said, 'Thou art a wretch, and altogether born in sins; and dost thou teach us thus?' And they cast him out. When the Saviour heard that they had driven him forth, he met him, and thus said to him, 'Dost thou believe on the Son of 20 God?' And he with faith answered him, 'Lord, who is he, that I may believe on him?' The Saviour answered him, 'Thou hast already seen him, and he is the same who speaketh to thee.' Then said he with faith, 'Lord, I believe.' And he prostrated himself at 24 the Saviour's feet. Then said the Saviour again to him thus, 'For judgement came I hither into this world, that men might see who could not see before, and that those who see should become blind.'

This Gospel has now been repeated plainly in English in its 28 literal sense, but we want with God's help, to speak to you of the spiritual meaning, according as the wise Augustine has set it down in books. For Christ's miracles which he wrought in this life were unquestionably performed and manifested as actions; and never- 32 theless they betokened something of hidden meaning; because his works are strangely full of meanings.

This aforesaid blind man, who had been born thus, betokened all mankind in this world, who were wretchedly blinded and miserably 36 deprived of the eternal light, because of the guilt of Adam from whom we all have our origin. And through the malice of the devil,

7 þurh ðæs deoflaes onde ðe Adam beswac us becom dæð toó 7 eac  
 unrihtwisnesse; [fol. 108 b] 7 us for icýnde comæn leahtras to, 7 on us  
 beweoxon iwúnelice to swiðe. Nu ælc pare mōnnæ þe mismaky his  
 4 lif, 7 on fulum leahtræn lið unzeleaffullice, his mod is ablend swylc  
 hé blind 3eboren béo. Ne bið ðe mon ná ileafful þe on leahtrum  
 wúnæð. þéo unleaffulnesse is þare heortæ blindnysse, 7 þe soða  
 zeleafa onliht þone mon þe mæ3 mid his mode his Scyppend iséon.  
 8 Be þam cwæð ðe apostol Paulus on sumon his pistol,—*Fuimus &*  
*nos aliquando filii ire sicut & ceteri*; þ is, on Englisce spæce, ‘We  
 wéron éac hwilon on ure 3ecynde swá swá oðre men yrres béarn  
 itealde, mid teonfulle weorce.’ Yrræs bearn bið þe ilcæ ðe Godes  
 12 yrre hæfð, 7 ðe bið deaðes béarn þe deapes wyrðe bið. Man  
 cwæð on bocum 3ehú be þissum bearnteame, þ 3éhwa béo icwædon  
 þæs sunæ þe he fol3æð *Filius diaboli, filius iniquitatis, filius*  
*uindicte, filius gehenne, & his similia*. Þæt is, he is deofles sunu,  
 16 ðe þe deofles weorc wyrð; 7 unrihtwisnesse sunu, ðe þe unriht-  
 lice leofæð. Eft he bið wracane sunæ þe ðe wracæ iearnæð; 7 hé  
 bið helle sunu, þe ðe helle 3eearnæð. Nu alle ðeos yfelnesse wæs  
 on us wunizende ær þam ðe þe mildheortæ Crist, þe is middaneardes  
 20 liht, niðer asteah of heofenum 7 hér on life wunode xxxiii 3eare.  
 7 ða ðe on hine 3elyfæð hé mid his soðan zeleafan soðlice onlihte;  
 7 þá ðe ne 3elyfæð libbæð on blindnesse. Hwæt dyde þe Hælend  
 þa ða hé hælde þonne blindne? He spætte on þa eorðan, 7 of þam  
 24 spatle macode lám; for þan ðe his godcundnesse underfeng þa  
 menniscnesse úre eorðlicen cyndes, 7 us mid þam alyside. Hé  
 smirode his eazen eac mid þam láme; ac he wæs þeah swá blind  
 oððet þ wæter hine aðwoh þe is ihaten Silo3, þ is icwædon, Asend.  
 28 ðe Hælend wæs asend soðlice to us to ure alysednesse fram his  
 Almihtizæ Fæder; 7 buton hé wyrde asend, nére úre nán alysed fram  
 synnum ne fram hellepine. Þenne ðe mon bið icristnod 7 me him  
 tæcð his ileafan, þonne beoð his eazan ismirode; ac he ne isihð  
 32 swa þeah ær þam þe hé béo ifullod mid fulle zeleafan on þæs  
 Hælendes námæ þe hider asend wæs. His leorningcnihtæs befrun-  
 non hine 7 cwædon, ‘For hwæs synnum wæs ðes mon swá blind  
 acenned, hwæðer þe for his a3ene oððe for his mazæ?’ Þá cwæð

5 bið] i altered from e.

10 yrres] yrre<sup>s</sup> MS.

who deceived Adam, death has come to us and also unrighteousness; and sins have become natural to us, and have generally spread too much amongst us. Now in each man who misuses his life and remains without faith in foul sins, the heart is blinded as 4 though he were born blind. That man is surely not faithful who continues in sin. Want of faith is blindness of the heart, and true belief illuminates the man who can through his heart see his Maker. Concerning this St. Paul said in one of his epistles— 8 *Fuimus et nos aliquando filii irae sicut et ceteri*; that is, in the English speech, ‘We too were once in our nature even as other men accounted children of wrath through evil deeds.’ The child of wrath is the one who has God’s anger, and the child of death he 12 who is worthy of death. It has been mentioned in books also concerning such offspring, how every one is called the son of that which he follows, *Filius diaboli, filius iniquitatis, filius vindictae, filius gehennae, et his similia*. That is, he is the devil’s 16 son who does the devil’s work, and the son of unrighteousness who lives unrightly. Again, he is the son of affliction who deserves affliction, and he is the son of hell who is worthy of hell. Now all this wickedness was present amongst us before the merciful Christ, 20 who is the Light of the world, descended from heaven and dwelt here in this life thirty-three years. And he has verily illuminated with his true belief those who believe in him, and those who do not believe live in blindness. 24

What did the Saviour when he healed the blind man? He spat on the earth and made clay of the spittle; because his divine nature received the humanity of our earthly race, and by this he redeemed us. He also anointed his eyes with the clay; but he was 28 nevertheless blind until the water which is called Siloam, that is, interpreted, Sent, washed him. The Saviour was sent indeed to us for our redemption by his Almighty Father; if he had not been sent, none of us would have been freed from sins or from the pains 32 of hell. When a man is christened and taught his faith, his eyes are anointed; however, he does not see before he is baptized with complete faith in the name of the Saviour who was sent here.

His disciples asked him and said, ‘For whose sin was this man 36 thus born blind, for his own, or for his parents?’ Then said the

ðe Hælend heom sonæ to andswære, 'Næs hé blind acenned for his  
 aȝene synnum, oððe for his mæze, ac þ̅ Godes wundra wrydon on  
 him iswytelode.' Nes ðe blindæ man swá peah buton synnum on  
 4 life—forþan ðe moniȝ blind mon bið swiðe mánful—ac hé nés for  
 his synnæ oððe for his mæzæ blind ácenned, swá swá Crist sylf  
 sæde, ac þ̅ Godes wundra wrydon on him iswutelode. 'Me ȝe-  
 dafenæð to wyrccenne his weorc ðe me asende.' Nú ȝe mazen  
 8 ihyren hú ðe Hælend wearð asend fram his Almihtiza Fader, swá  
 swá we ær cwædon. He cwæð þ̅ him ȝedafenode to wyrccenne his  
 weorc for þam ðe hé is his Sunu of þam soðan Fæder, Almihtizæ  
 Alesend, of þam Almihtiza Fæder, 7 he æffre his weorc 7 al his  
 12 wuldor tealde to his heofenlice Fæder, þe hine asende. Forþan ðe  
 hé of him is al þ̅ he is—eafre acenned [fol. 109] Súnu unaseȝenlice;  
 7 þe Fæder nis na of nanum oðrum. Crist cwæð, 'þa hwile þe hit  
 dæȝ bið, for þam ðe þeo deorce niht cymð, þonne nan mon ne mæȝ  
 16 noht to góde wyrcean.' Hwile is ðe dæȝ, oððe hwæt is þeo niht?  
 Crist cwæð him sylf þ̅ he is ðeo soðe liht pisses middaneárdes, 7  
 hé is úre dæȝ, þe us mid ȝeileafæn onliht fram blindnesse. He cwæð,  
 'Ic eám middaneárdes liht, þa hwile ðe þe ic on middanearde æm.'  
 20 Hwæt wene we la!, broðræ, þ̅ he wére þa mid monnum, þa þa hé on  
 menniscnesse on middanearde wæs, 7 æfter his æriste 7 upstize to  
 heofonum us wyrde ætbroȝdon 7 his beorhte liht, 7 þeo deorce niht  
 come æfter Drihtnes upstize? Nis hit ná swá peah swa wé on  
 24 ðære swarte nihte ure lif adreoȝon buton Cristes lihte. His  
 apostoli wrohten fela wyndræ 7 tacnæ æfter his upstize, 7 eác  
 heom becom tó ðe Haliȝe Gast of heofenum, 7 heom alle ȝeaf alle  
 þeodæ spæce þe on pissere worulde beoð. Héo wrohten eác þa  
 28 wundra þe Crist sylf ne wrohte; for þan þe hé sæde to héom ær  
 his ðrowunge, 'Maran wundra ȝe wurcæð'; 7 hit wearð eác swá.  
 Swá þ̅ ða leaffulle men lædden ða untruman mén on heoræ læȝer-  
 beddum, 7 læȝdon heom bi þere stráete þer þer Petrus éode; 7 héom  
 32 oferglād þa ðæs apostolas scæde, 7 héo sona wurdon hále fram al  
 untrumnesse for his scæde repunge. Ne hælde þe Hælend nenne  
 món þurh his scæde, ac þeos miht cóm of him swa peah; forþan

24 lif] life *MS.*26 heom] heom *MS.*24 Cristes] criste<sup>a</sup> *MS.*30, 31 læȝerbeddum] læȝer bendū *MS.*

Saviour at once in answer to them, 'He was not born blind for his own sins, or for his parents', but that the wonders of God might be manifested in him.' The blind man, however, was not living without sins,—for many a blind man is very wicked,—but he had not 4 been born blind for his own sins, or for his parents', as Christ himself said, but that the wonders of God should be manifested in him.

'It behoves me to do the work of him who sent me.' Now you can hear how the Saviour was sent by his Almighty Father, as we 8 have just said. He said it behoved him to do his work, because he is the Son of the true Father, the Almighty Redeemer, from the Almighty Father, and he always ascribed his works and all his glory to his heavenly Father who sent him. Because from him 12 he is all that he is—his Son ever indescribably begotten: and the Father is surely of no other.

Christ said, 'The while that it is day, because the dark night cometh, when no man can do anything of avail.' Of what kind, 16 then, is the day, or what is the dark night? Christ himself said that he is the true Light of this world, and that he is our day, giving us light through faith out of our blindness. He said, 'I am the Light of the world as long as I am in the world.' Lo, brethren! 20 do we think that he was then among men when he was in the world incarnate, and that after his resurrection and ascension to heaven, he and his bright light were taken away from us, and that dark night came after the Lord's ascension? However, it is not as 24 though we must spend our lives in the dark night without the light of Christ. His apostles wrought many wonders and miracles after his ascension, and also the Holy Ghost came to them from heaven and gave them all the languages of all peoples who are in 28 this world. They also wrought miracles which Christ himself had not done; because he said to them before his passion, 'Ye shall do greater wonders,' and it was even so. So that devout ones brought sick men on their beds of sickness and laid them along the street 32 where Peter went; and when the shadow of the apostle went over them, they were immediately healed from all sickness through his shadow touching them. The Saviour did not heal any one through

ðe he cwæð ár to héom—*Sine me, nichil potestis facere*; þ is on  
 úre spæce, 'Ne mæze ze nan þin[g] dón buton me.' Þes weoruldlice  
 dæg þe us Ʒewunelic is, bið iendod mid þan onsigendum áfne; ac  
 4 þe drihtenlicæ dæg, þ is úres Drihtnes midwunung, bið us æfre  
 astreht oð ende þissere weorulde. Swá swá Crist sylf behét þam  
 ðe hine lufiæð—*Ecce ego uobiscum sum omnibus diebus usque*  
*ad consummationem saeculi*; þ is on Englisce spæce, 'Efne ic béo  
 8 mid eow alle dazum heonan forð oð þissere weorulde endunge.'  
 Hwæt is ðeo deorce niht buton helledimnes, on þære nán món ne  
 mæz naht to góde wyrcean, þe ðe nú on his life þes lihtes ne Ʒemð  
 þe Crist us behét þurh his midwununge? Oðer is weorces timæ,  
 12 oðer is ætleanes timæ. Nú is wéorces timæ oð þissere weorulde  
 endunge; 7 æfter ure life bið eadleanes timæ, þonne Crist on his  
 domsetle clypæð to his icorenum, 'Cumæð nú to me, mines fæder  
 iblætsedon, 7 iazniæð þ rice þe eow Ʒearcod wæs fram middan-  
 16 eardes anginne.' Þis is þ edlean þare rihtwisæ monnæ þe rihtlice  
 leofedon, 7 mid gode weorce Gode icwæmdón. Ðéo dimme niht  
 bið ðonne ure Drihten clypæð on þam miclan dome to þam man-  
 fullæ heape þe mid yfele weorce hine ár gremoden 7 on unrihtwis-  
 20 nesse heora lif ádrozon, 'Gewitæð fram me, ze awarizedan, into  
 þam éce fyre, þe is deofle Ʒearcod 7 his awarizedum gaste.' Þonne  
 underfoð héo edlean on ecere pine [fol. 109 b] heoræ arleasæ dæda  
 þe héo æfre adruzon oð heoræ lifes ende, 7 heoræ Drihten forsæzon.  
 24 Ón ðære nihte cwylnde, swá swá Cristes bóc us sæƷð, þe wælƷa  
 rice; ðe walde þá habban Lazarum þone þearfæn, þe hé on his life  
 forseah, þ hé mid his fingræ hûre his tunga drypte for þán ormete  
 bryne þe he on cwylnode. Ac him wæs þæs wætan forwyrnd,  
 28 swá swá he forwyrnde ár þa crumen þam earmæn Lazare. Him  
 com þá to Ʒemynde his Ʒebroðræ on life; wolde þá god wyrcean, 7  
 héom warniƷæn þ héo ðider ne comen to þare cwylnynƷe. Ac þá  
 nés na weorces timæ, ac wæs edleanes; 7 hé wæs þa on þare nihte  
 32 þær he wyrcean ne mihte. Ðis godspel is langsum 7 hæfð longne  
 traht. Nu wylle we eow secgan þ arfoþeste andƷit; þ oðer Ʒe

23 heoræ] heord *MS.*

30 cwylnynƷe] cwyln<sup>ynƷe</sup> *MS.*, the last part written above an erasure.

31 weorces] weorce<sup>a</sup> *MS.*

his shadow, but nevertheless this power emanated from him; for he had said to them before—*Sine me nihil potestis facere*; that is, in our language, ‘Ye can do nothing without me.’ A day of this world which is as ordinary to us is terminated by the descent of 4 evening; but the Lord’s day, that is, our Lord’s continuing with us, shall be always protracted until the end of this world. As Christ himself promised to those who love him,—*Ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi*; that is, in the 8 English speech—Lo! I am always with you, for all days henceforth until the end of this world. What is the dark night but the dimness of hell, in which no one can do aught of avail who in his present life does not take heed of the light, assured for us by 12 Christ himself through his abiding with us? There is one time for action and another time for retribution. The time for action is from the present until the end of this world; and after our life comes the time for retribution, when Christ on his judgement-seat 16 shall call to his elect, ‘Come now to me, ye blessed by my father, and possess the kingdom which was prepared for you from the beginning of the world.’ This is the reward of the righteous ones who lived rightly, and with good deeds pleased God. The dim night is 20 when our Lord shall call at the great judgement to the wicked company of those who with evil deeds angered him before and passed their life in unrighteousness, ‘Depart from me, ye accursed ones, into the eternal fire, which is prepared for the devil and for 24 his accursed spirits.’ Then shall they receive in everlasting torment their reward for the evil deeds they have ever done throughout their lives, and for having renounced their Lord. In the night, as Christ’s book tells us, the mighty rich man suffered 28 torments; and he would have Lazarus the poor, whom he despised during his life, at least moisten his tongue with his fingers because of the excessive burning in which he was being tormented. But he was denied the moisture, just as he had denied the crumbs before to 32 the poor Lazarus. Then he remembered his brethren in the world; he wished to do good to them, and warn them that they should not come thither into that torment. But that was not the time for doing, but for retribution; and he was then in the night when 36 he could not work.

This gospel is long and has a long commentary. For the present we wish to expound to you its more obscure significations: the

mazon eow seolfe understanden. Ðe mon wæs ihæled on þam halȝa ræstendæȝ. Þá sædon sonæ sūme þa sunderhalȝan, 'Nis ðes mōn nā fram Gōde, þe ðonne restandæȝ ne heald.' Þa Iudeiscan  
 4 heoldon heom to freolsdæȝe þonne Sæteresdæȝ, 7 nā ðone Sunnendæȝ, on þa aldan wisæn, æfter Moyses æ; swá þ̅ heo on þam dæȝe nan ðeowtlic weorc wyrcean ne mosten for þare micclan tacnunge ðe þe dæȝ tacnode, swá swá we sædon hwilon ær. Ðe Sæteresdæȝ  
 8 þe heo swá swiðe freolsoden is úre gastlice freols, þe wé for Gode sceolon haldán on úre life on ðare neowen ȝecyðnesse, 7 warniæn us wið synnæ þe beoð þeowtlice weorc. Swá swá Crist seolf cwæð on sumne godspelle, *Omnis qui facit peccatum servus est peccati.*  
 12 Ælc ðare þe synnæ ȝewyrceð is ðare synne ðeow. Is nu þe ræstandæȝ ure lifes timæ, on þam wé sceolon simle synne forbuȝon, swá we selost mazon, ure Scyppende to lofe, 7 ȝif we hwæt tobrecon, beton þ̅ ȝeorne. Þá Iudeiscan freolsoden þone forsædon  
 16 ræstandæȝ fram weoruldlice weorcum, ac heo ȝewemdon swá ðeah þone ilcæ ræstandæȝ mid unrihte dæda 7 mid þam ðe heo wið cwædon þ̅ Crist nære fram Gode. Hé heold þonne restandæȝ peah ðe he ihælde þonne blindan, forðan ðe he leofede his lif buton  
 20 synnum. 7 wé halȝiæð nú him þone halȝan sunnandæȝ, forþan ðe hé on ðam dæȝe of deape áras, ða þe he ús alysde fram þam ecan deaðe. Héo cwædon to ðam mén, 'Do wuldor Gōde'; swylc heo cwædon þ̅ Crist nære Gōd, 7 hé sceolde þancian þam heofenlican  
 24 Gode. 'We witen ful ȝearæ þ̅ ðæs mon is synful'; ðis sædon þá Iudeiscan be þam soðfestæn Hælende, þe ne wrohte næfre on þisse weorulde synnæ. Ac heo weron synfulle, ðeah ðe heo swá ne wendon, 7 heom wære bætere þ̅ heo wrohton alle dæȝ on þam halȝan  
 28 restandæȝ, þone heo be þam Hælende swá huxlice spæcon héom seolfum to wite. Ðe restandæȝ wes ihalȝod o[n] ðes Hælendes ðrowunge fram ðeowtlicum weorce; ac we ne ðurfon nā leng lichamlice haldæn, ac on úre lifes ðeawum on gastlice aindȝite, 7 on gode weor-  
 32 cum. Þá Iudeiscan warizædon wōdlice ðone blindan syððan he ihæled wæs, þa he be þam Hælende spæc 7 befrán hwæðer heo [fol. 110]

13 lifes] *under l is an erasure.* 22 Gōde] *gōde MS. with the g altered from ȝ.*

29 Hælendes] *hælende MS.*

32 ihæled] *d altered from another letter.*

rest you can understand of yourselves. The man was healed on the holy Sabbath day. Then said some of the Pharisees at once, 'This man is surely not from God, who does not keep the Sabbath day.' The Jews kept Saturday as their festival day and not 4 Sunday, in the old fashion, after the law of Moses; so that on that day they could not do any menial service on account of the great significance which the day indicated, as we have told you some time ago. The Saturday they celebrated so much is our spiritual 8 festival which we must keep before God during our lives according to the New Testament, and take warning for ourselves against sins which are acts of servitude. So Christ himself said in one of the gospels, *Omnis qui facit peccatum servus est peccati*. 'Every 12 one of those who commit sins is the servant of sin.' Now the Sabbath day is our lifetime in which we must constantly avoid sin, as best we may, to the glory of our Maker, and, if we have transgressed aught, atone for it earnestly. The Jews made the 16 aforesaid Sabbath a holiday from worldly work, but nevertheless they defiled the same Sabbath with unrighteous deeds and by denying that Christ was from God. He kept the Sabbath day, although he healed the blind man, because he lived his life without 20 sins. And now we keep the holy Sunday sacred to him, because he arose from the dead on that day, when he freed us from everlasting death.

They said to the man, 'Give glory to God';—just as if they had 24 said that Christ was not God and that he should thank God in heaven. 'We know full well that this man is sinful.' This the Jews said about the righteous Saviour, who never did any sin in this world. But they were sinful, although they did not think so, 28 and it had been better for them if they had worked all day on the holy Sabbath day, than that they had spoken so shamefully about the Saviour to their own hurt. The Sabbath was hallowed from menial services by the Saviour's passion; but we need keep it no 32 longer bodily, but in the spiritual sense—in our ways of life, and in good deeds. The Jews fiercely cursed the blind man after he was healed, when he spoke about the Saviour and asked them if

wolden his leorningenihtæs beon. Heo sædon him to andswære, 'Beo ðu his leorningniht,' swylce hé wære awarized 3if hé cristene wære. Ac þ̅ nis ná warizung, ac witolice blætsung þ̅ mon Criste folzie mid  
 4 soðæ cristendome. Heo témdon to Moysen þam mæran lareowe þ̅ héo his leorningenihtæs wéron 7 his lare folzodon; ac 3if héo his lare folzedon, þonne lyfdon héo on Crist, forþam ðe Moyses awrat witegunge be Criste. 7 þá Iudeiscan noldón nowpre folzian ne  
 8 Moysen ne Criste mid nane soðfestnesse. Dé ihælede món cwæð þ̅ Gód nele ihyran þa synfulle mén, ac hé ne sæde ná riht. Forþan ðe hé ne cuðe þazýt þa halza Cristes bóc þe sæð hú þe manfulle mid mycele onbrurdnesse binnon Salomones temple hine sceortlice  
 12 ðus ibéd—*Deus propicius esto michi peccatori*, þ̅ is, 'God Almihtizæ mildsiȝe me synfulle'; 7 he wearð irihtwisod, 7 wende him hám. Wé nyton, peah hé mende þ̅ micle wundor, þ̅ nan synful man ne mihte swylce tacnæ wyrcæn. Dé ihælede món cwæð to þam  
 16 heardheortum Iudeiscum, 'Fram pissere weorlde anginne ne wearð nefræ ihyred þ̅ æniz mon mihte þone mon ihælen 7 his eazan openiæn þe ær wæs blind acenned; buton hé fram Gode wére, ne mihte hé pis don.' Freolice he spæc hér, 7 ful andrædllice, 'Hwá  
 20 mihte openizan þa unsceapenæ eáȝen 7 him sihðe 3ifen, buton ðe ðe ȝeisceop ær Adam of eorðan 7 Euam of his ribbe?' Ðá yrsodan þa Iudeiscan 7 hine útdrifon. Ac Crist hine underfeng þa þa héo hine forsæȝen 7 him sonæ cwæð tó, 'þú ilefest on Godes Súnu?' He  
 24 andswyrde mid ileafan, 'Lá hwyle is he, laford, þ̅ ic iléfe on hine?' 7 þe Hælend cwæð him tó, 'þú hine isæȝe ær, 7 he is ðe ilcæ þe þe tó spæky.' He cwæð þa mid ileafan, 'Ic ilyfe, Drihten,' 7 feol to his fotum; forþan ðe he oncneow ðet hit idafenlice wæs ðæt  
 28 hé to his Drihtne mid astreahtum limum 7 ȝeleafan hine ȝebéde. Ðá cwæð ðe Hælend him eft tó þús, 'Ic eóm hider on dóme on pisne middanéard, þ̅ ða men iseon þe ne mihten ær iseon, 7 þá ðe iseoð sceolon beon blinde.' Þes món wæs blind ibóren, ac hé iseah  
 32 þurh Criste æȝðer mid eazan 7 mid ȝeleafan. Þa Iudeiscan wendon þ̅ héo weron hále, ac heo ne iséȝon ná Crist mid soðæ leafæ, ne his

7 nowpre] the þ apparently altered from another letter.

10 cuðe] cȝðe MS.

27 idafenlice] the d has half the stroke of a ð added later.

30 mihten] mihte<sup>a</sup> MS.

they would be his disciples. They said to him in answer, 'Be thou his disciple';—as though he would be accursed if he became a Christian. But it is no curse, but a true blessing that one should follow Christ with a true Christian faith. They appealed to the authority of Moses their great teacher, because they were his disciples and followed his teaching; but if they had followed his teaching, then they would have believed on Christ, because Moses wrote prophecies of Christ. And the Jews would follow neither Moses nor Christ with any sincerity. The healed man said that God will not listen to sinful ones, but he did not speak at all rightly. For as yet he did not know Christ's holy book which tells how the sinful man prayed to him thus briefly with great fervour in Solomon's temple—*Deus propitius esto mihi peccatori*, that is, 'God Almighty, have mercy on me a sinner'; and he was justified, and returned home. We do not know—although he meant the great miracle—why any sinful man should not be able to perform such miracles.

The healed man said to the hard-hearted Jews, 'From the beginning of this world it has never been heard that any one could heal a man and open the eyes of him who had been previously born blind; if he were not from God, he could not have done this.' He spoke plainly in this matter, and full boldly, 'Who could open unformed eyes and give them sight except he who created long ago Adam from earth and Eve from his rib?' Then the Jews were angry and drove him out; but Christ received him when they rejected him and said to him forthwith, 'Dost thou believe on the Son of God?' He answered with faith, 'Lo, who is he, Lord, that I may believe on him?' And the Saviour said to him, 'Thou hast already seen him, and he is the same as he that speaketh to thee.' He said then with faith, 'Lord, I believe,' and he fell at his feet; because he knew that it was right for him to pray to his Master with prostrate limbs and with faith. Then said the Saviour to him again these words, 'I came hither for judgement against this world, that those should see who could not see before, and that those who see should become blind.' This man was born blind, but through Christ he saw both with his eyes and with faith. The Jews thought that they were whole, but they could neither

lihtes ne bédon, for þan ðe héo blinde wéron. Héo hine isezen swutelice mid eágan, 7 mid hearde heortæ húxlice forsézon. Wé hine ne isezon mid lichamlicere zesihðe, ac wé hine iseoð nú mid soðæ zeleafan. Héo þurhwúnedon on blindnesse, 7 we wurdon onlihte ðurh ðone lyfzendan Drihten þe leofæð á ón ecnysse. AMEN.

## [VIII]

[Fol. 121 b, l. 5.] **UNIUS MARTIRIS**

- 8 **A** **AMEN** Amen dico uobis nisi granum frumenti cadens in  
 terram mortuum fuerit ipsum solum manet & reliqua.  
 ‘Soð soð, ic eow secge, Gif þ sawene hwætene córñ feallende on eorðen  
 ne bið fullice beæzðæd, hit wunæð him sylf anæ. Ant hé cwæð eft  
 12 þá, Gif hit soðlice beæzðed bið, hit bringæð mycele wæstm forð.  
 Ðe þe his sawla lufæð, he forlyst heo witodlice; 7 þe ðe his  
 sawlæ hátæð on pissere weóulde, þe héald hire on þám écan life.  
 Ðe ðe me ðenæð fylize hé me þenne; ant þær ðær ic me sylf beó,  
 16 þer bið eác min þézn. 7 þe ðe me ðenap, him þonne arwurðað min  
 Fæder Almihtizæ þe ðe is on heofenum.’ Ðis godspel is nú isæd  
 sceortlice on Englise, ac we wyllæð openian eow þ gastlic andzit,  
 ná swá ðeah to langlice, þ hit eow ne laðize. Æfter weorlðpingum  
 20 wé witon tó soðan, þ þ asawene córñ, zif hit ne chinað on þare  
 móldan, 7 zif hit ne bið aðyd of þam þe hit ér wæs, ðet hit ná ne  
 weaxæð, ac wúnæð him sylf anæ. Þæt clæne hwætene córñ, þe  
 Crist þá embespæc, tácnæð hine sylfne þe sealde his lif for us; 7 he  
 24 micelne wæstm of moncynne abér þurh his ánes deað, þe swiðe  
 deorewurðe is; 7 hé bringæð þone wæstm, þ beo wé synfulle, into  
 þe wynsume bærne þare écan wúnunge. Hé wæs ða dead þurh þá  
 Iudeiscen, 7 he cwicede us þe on hine lyfæð. Héo hine forlúron,  
 28 7 wé hine ilæhten. 7 his nomæ weaxæð wunderlice on ús swá  
 mycel swiðor swá hé mid heóm is ið[r]yht, þ hé adwæsced beo on  
 heórá dwýldum. Rihtlice þ hwætene córñ, þe iclænsod is on  
 wæstmum 7 ealræ sæde fyrmest, is iset on zetacnunge úres  
 32 Hælendes Cristes for his héahlice mihte. For þán þe he oferstihð  
 alle isceaftæ. ‘Ðe þe his sawle lufæð, he forlosæð héo witodlice;

11 beæzðæd] beæzðæd *MS.*11 sylf anæ] sylfenæ *MS.*

15 me sylf] me written over an erasure.

see Christ with true faith nor pray for his light, because they were blind. Indeed they saw him clearly with their eyes and despised him shamefully with their hard hearts. We have not seen him with physical sight, but we see him now with true faith. They 4 remained in blindness, and we have had light given us by the living Lord, who liveth for ever in eternity. Amen.

## VIII

## ON A MARTYR'S DAY

Amen, Amen, dico vobis nisi granum frumenti cadens 8 in terram mortuum fuerit, &c. [John xii. 24.]

'Verily, verily, I say unto you, Unless a grain of wheat, which being sown and falling on the earth, is not fully harrowed, it abideth alone. And again he said to them, If, indeed, it is 12 harrowed, it bringeth forth much fruit. He that loveth his life shall lose it indeed; and he that hateth his life in this world shall keep it unto life everlasting. Let him who is my servant follow me, then; and where I myself am, there shall my servant also be; 16 and him who serves me shall my Almighty Father who is in heaven honour.' This gospel has now been repeated briefly in English, but we wish to reveal to you the spiritual meaning,—however, not too diffusely, so that it is not unwelcome to you. In accordance 20 with worldly conditions, we know for certain that a seed when sown, unless it splits open on the ground and is crushed out of its former state, does not grow, but remains by itself alone. The pure grain of wheat, which Christ spoke about, betokens himself who gave 24 his life for us; and he produced a very great crop from out of mankind through his own death, which is of very great worth; and he brings the crop, that is, our sinful selves, into the pleasant barns of the eternal dwelling-place. He was killed, then, by the 28 Jews, and he has made us alive who believe in him. They have lost him and we have gained him. And his name shall increase wondrously among us so much the more as it is suppressed by them, even to being effaced in their heresies. Very properly is the 32 grain of wheat, which is sifted out among the crops and first of all seeds, set forth as a token of our Saviour Christ because of his glorious might whereby he excels all created things. 'He that loveth

7 þe ðe his sawlæ hátæð on þissere weorulde, hé healt hire soðlice  
 on þam écan life.' Þæt is on twá wise witolice to sécgene. Gif þú  
 wylt witodlice lif habbaen mid þám lifizendum Hælende, ne ondræed  
 4 þú ðe to swæltæne for his soðan ileáfan; 7 ne lufe þú þis lif, þ þu  
 on leahtrum wuniþe 7 þine sawle forleose on þe soðe life. Hér is  
 ðeo sawlá isét for þisse sceorte life; 7 þe ðe on þissere weorulde  
 witodlice leofæð 7 on druncenesse his dazas aspént, be ðam cwæð  
 8 Paulus, ne cymæð hé ná to Godes rice. Iseliþe beoð þá ðe heora  
 sawlæ hátæð on þissere weorlde, þ heo wislice libban þ heo þá écan  
 murhðe moten habben mid Gode. Þá háliþe martyræs swá mycel  
 forsæjen þis andwearde lif, þ heóm leofere wæs to swæltanne for þæs  
 12 Hælendes námen ær þam þe heo hine wiðsócen; swá swá Uincencius  
 dýde, be þam þe wé eow sæden ær. ' ðe þe me þenæð, fylize hé me  
 þenne.' On moniþe wisum men þeniæð Criste; sume on his ðeowdome  
 ón isette timan; sume on mæsseþenunge 7 on moniþe bedum; sume  
 16 on clænnesse for Cristes lufæn wuniæð; sume sealden heora lif for  
 his lufe to cwále; sum[e] doð ælmessan heoræ Drihtene to lófe. 7 swá  
 hwá swá deð his Drihtnes willan on éniþe wisan hé þenæð him sylfum.  
 ' ðe ðe me þenæð, fylize [fol. 122] hé me þenne.' Gif we Criste ðeniæð,  
 20 we sceolen him fylizen. Wé sceolon faran on his wézas, þ is, on  
 rihtwisnesse 7 soðfestnessæ simle þeniæn. ' And þer ic beo seolf þær  
 bið eæc min þézn.' Hér wé mazen ihýren hwæt hé deð ús to leáne, 3if  
 wé him þeniæð on eawfestum life, 7 on wældédum,—þæt we wuniæn  
 24 móten þær þær hé sylf bið on þam soðe life on éce wuldre á to  
 weorulde. ' And þe ðe me þenæð hine, þone, arwurðæþ min Almihtiza  
 Fæder þe ðe is on heofenum.' Mid hwylce wurðmente arwyrðæð  
 þe Fæder þone mon þe þenæð on þisse life his Suðu, butan mid þam  
 28 wyrðmente þ hé wuniæn móte on þam écan life þær þær hé sylf bið, 7  
 his wuldor iseón, 7 þare wynsumnesse á bûtænende brúcæn mid alle his  
 halþum? Hwá mæz æffre wilniæn máre wyrðmente, oððe hwá dúrste  
 þisses wilniæn, 3if þe Almihtiza Hælend þisses ne behæte þám ðe  
 32 hine lufiæð? ðe ðe leofað on ecnesse mid his Almihtizæ Fæder 7  
 þam Halþan Gaste on anre godcundnesse, on áne mæzenðryme, on  
 ánum 3ecynde á on ecnesse. AMEN.

26 wurðmente arwyrðæð] wurdmente arwyrðæð MS.

29 á bûtæn] á butæn MS.

29 brúcæn] the æ altered from a.

his life shall lose it indeed; and he that hateth his life in this world, shall keep it unto life everlasting.' There are, therefore, two things to be said here. If thou wilt truly have life with the living Saviour, do not fear to die for his true faith; and, do not love this 4 life so that thou continue in sins and lose thy soul in the real life. The soul is lodged here for this short life; and he who verily in this world lives and passes his days in drunkenness, St. Paul said, shall by no means come to the kingdom of God. Blessed are 8 those who hate their lives in this world, so that they live prudently in order to have eternal happiness with God. The holy martyrs so much despised this present life, that they preferred to die for the name of the Saviour, rather than deny him, as did Vincent 12 whom we have already told you of. 'Let him, then, who serves me, follow me.' In many ways do men serve Christ; some in his ministrations at appointed times; some in mass service and in many prayers; some remain in purity for love of Christ; some 16 have given up their lives in death for love of him; some do acts of charity to the glory of their Lord. And whosoever does his Lord's will in any way, serves him. 'Let him, then, who serves me, follow me.' If we serve Christ we must follow him. We must 20 go in his paths, that is, we must serve him always in righteousness and steadfastness. 'And where I myself am, there too is my servant.' Here we can understand what he does to reward us, if we serve him in a pious life and in good deeds,—how we may dwell where 24 he himself is in the true life in everlasting glory for ever and ever. 'And him who serves me, shall my Almighty Father who is in heaven honour.' With what honour shall the Father distinguish the man who in this life serves his Son, except with the honour of 28 his being permitted to continue in the everlasting life, where he himself is, and to see his glory, and enjoy the happiness for ever without end with all his saints? Who can ever desire greater honours, or who would have dared to desire this, unless the 32 Almighty Saviour had promised this to those who love him? He who liveth for ever with his Almighty Father and with the Holy Ghost in one divinity, in one majesty, in one nature for ever and ever. Amen.

## [IX]

[Fol. 155, l. 1.] [IN NATALI DOMINI]

A LA !, ȝebroðræ, aræreð eowre heorte to ðam heofenlice Gode mid soðe ileafe for ðisse halȝæ dæȝe ; 7 lufiæð eowre Hælend, þe  
 4 mid eadmodnesse to us com nu todæȝ, on soðe menniscnesse ácenned of Mariæ þet halȝe mæden. 7 heo áne is mæderf 7 moder buton wæres imane, swá nan oþer ne bið næfre on ecesse. Crist wearð ákenned of þam clene mæden, on sawle 7 on lichame soð mon 7  
 8 soð God, for ure alysednesse, 7 eac ure lufe. 7 he álysde ús mid his aȝene life fram hellice pine, 7 walde us habben to him to þære heofenlice blisse þe we to isceapene weron. He wyle mucel habbæn of þissen middenearde, of al moncynne, to his mycele  
 12 blisse 7 to his heofenlice hirede mid his halȝen englum ; for þan ðe hit birisæð ure Drihten þ he mid mucle weorode on his riche blissie, 7 þ he mucel hirod habbe on his rice biforen alle oðre kynges. For þon ðe he ane is God, 7 allre kynges kyng, 7 alre  
 16 lafordæ laford, á on ecesse rixiende mid alle his halȝen. Nu weron summe dwolmen mid deofles gaste ifulled þe nolden ilyfæn þ þe lyfȝende Hælend wære æfre ær þysre weorlde anȝein wuniende mid his heofenlice Fæder, of him soðlice ácenned ; ac, bi þon þe heo  
 20 sædon, sum timæ sceolde beon ær þam þe ðe Hælend wære þe alle þing iwrohte. Nu maȝe ȝe ihýren hû þe Hælend andswerede þam arlease Iudeis þe him syððan ácwaldon, þa ða heo him axodon mid onde 7 cwæden, ‘Sæȝe us, lá ! hwæt eart ðu.’ 7 he heom and-  
 24 swarede þus, *Principium qui & loquor uobis* ; ‘Ic me seolf eám anȝen þe wið eow speke.’ Her is sceortlic andsware, ant swiðe deoplic. Gif æni þing wære wuniende ær þene God, þenne nære he anȝin ne ordfrumæ alræ isceaftæ, ac he soðlice is án Almihtig  
 28 God effre unbiginnen. 7 he alle isceaftæ iscéop swá swá he wolde, summe to engles, summe eac to monen ; 7 on monie wise he wrohte iscefta. 7 nes nan timæ ne nefræ nane tide, ne nán oðre ȝesceaft þe he áne ne iscéop. Se Almihtig Fæder þe alle þing isceop, hé  
 32 streonde ænne Sune of him sylfum acenned buton wifes imanan ;

12 englum] *see note.*15 God] *erasure over G.*23 cwæden] *the e altered from another letter.*29 engles] *engle<sup>s</sup> MS.*30 tide] *the e altered from another letter.*

## IX

## [CHRISTMAS DAY]

LIFT up your hearts, O brethren, to God in heaven with true faith for this holy day; and love your Saviour who with humility came to us on this very day, born in true humanity of 4 Mary the holy maiden. And she alone is virgin and mother without intercourse with a man, as no other shall ever be for all time. Christ was born of the pure virgin, spiritually and bodily, a true man and true God for our redemption, and also for love of 8 us. And he has freed us with his own life from the torments of hell, and would have us with him in the heavenly bliss for which we were created. He desires to have many from this earth—from all mankind—in his great bliss and in his heavenly 12 retinue together with his holy angels; because it is fitting for our Lord to rejoice with a great host in his kingdom, and to maintain in his kingdom a great company above all other kings. For he alone is God, and king of all kings, and Lord of all Lords, 16 ever ruling in eternity, with all his holy ones. Now, there were certain perverse men filled with the spirit of the devil who would not believe that the living Saviour before the beginning of this world was ever dwelling with his heavenly Father and truly 20 begotten of him; but, as they said, there must have been some time before the Saviour existed who created all things. Now you can hear how the Saviour answered the wicked Jews who afterwards killed him, when they maliciously questioned him and said, 24 'Lo, tell us, What art thou?' He answered them thus, *Principium qui et loquor vobis*. 'I myself am the beginning who speak with you.' Here is a short answer and a very profound one. If any thing had been existing before God, then he would not have been 28 the beginning or origin of all creation, but he is indeed an Almighty God for ever without beginning. And he fashioned all creatures as he would, some as angels, some as men; and in many ways he fashioned what was created. And there has never been any time, 32 nor ever any period, nor any other thing created which he has not contrived alone. The Almighty Father who created all things begat a Son born of himself without intercourse with a woman;

7 þe is his wisdom, of þam wise Fæder ná iwroht ne isceapen, ac  
 he wæs effre Almihtiz Sune of þam Almihtiz Fæder. þurh ðone hé  
 isceóp alle 3esceaftæ, 7 heom alle lif bifeste þurh ðone lifende Gast,  
 4 þe is heora be3ræ lufe of ham bam eafre. Na swá ðeah ácenned,  
 ne hé nis ná Sunu, ne he næfre ne ongón; ac he wæs æfre God of  
 þam Almihtiz Fæder, 7 of [h]is ácennede Sune, heora be3re lufe 7  
 willæ, on áne godcundnesse æfre wuniende. Nu is þe Fæder angin,  
 8 7 þe Sune an3in, 7 þe Hal3a Gast an3in—þ is ordfrumæ. Ná preo  
 an3in, ne preo ordfrumæ, ac héo [fol. 155 b] alle preo on áne  
 godcundnesse beoð án an3in 7 an Almihtiz God, ús únase3enlic,  
 7 unasmea3enlic. Ac þe mon goffæð 7 sottað þe wule habben  
 12 æni3 ping ætforæn þam anginne ðe alle ping iscéop. þeo hali3e  
 ðrymnesse mid únase3enlicræ mihte wæs æfre wuni3ende, 7 wrohte  
 alle ping; 7 nis nán 3esceaft þe héo ne scopen; ne nan tid ne  
 wunæð þe heo ne wrohten. Ðis 3e sceolen ilyfen, swá swá us  
 16 læreð þe wite3a, *Nisi credideritis non intelligitis*. ‘Buton 3e  
 hit ilefæn ne mæ3e 3e hit understanden.’ Nu is eft awriton on  
 oðre stowe þus, *Altiora te ne quesieris*. ‘Ne ongin þu to asmea3ene  
 ofer þine meðe embe þa mýcele deopnesse; ne húre embe þone þe  
 20 alle ping iscéop; ac ilef ón him, forðan þe he is soð lif; for þi læs  
 ðe þu dweolie on þine priste smea3un3e, for þan ðe ðu ne miht.’  
 Ne forðen engles ne mæ3en næfre ásme3en embe heora Scuppend,  
 buton þ he æfre wæs únóngunnen Wurhtæ; 7 hé æfre þurhwunæð  
 24 on ecnesse án God. Gif he an3in hæfde, oðer hé on3unne to beon,  
 þenne nere hé næfre Almihtiz Wealdend. Gif nu sum sot wæneð  
 þ he wrohte hine sylfne, þenne axie we him hu þe heofenlice God  
 hine sylfen wrohte, 3if hé himsylf ær nes, oðer hwá wurcæð æni3  
 28 ping buton he ær wære, 7 wununge hæfde þ he wyrcen mihte.  
 þe ðe furðor smeað þ he fandie God, hé bið ilic þam men þe summe  
 læddræ aræreð, 7 astihð þonne uppon þære læddrestæfæ, á þ he  
 úp cume to þære læddre ende; 7 wule þonne sti3an ufor butan  
 32 stafæ, þonne fællæð hé stedeléas for his stuntnesse, swa mucele

1 wisdom] wiðdom MS.

4 After þe a letter (h?) has been erased.

4 eafre] e³fre MS.

6 [h]is] MS. is before which h has been erased.

9 preo] o altered from a.

12 æni3] with æ altered from a.

and he is his wisdom, not created nor shaped by the wise Father, but he was ever the Almighty Son of the Almighty Father. By him he fashioned all creatures and established life in them all through the living Spirit, which is the love of them both, always 4 emanating from them both. Nevertheless he was not born, nor is he in any way a son, nor had he ever a beginning; but he was ever God born of the Almighty Father and from his begotten Son by him—the love and will of them both, ever enduring in one 8 divinity. Now is the Father the beginning, and the Son the beginning, and the Holy Ghost is the beginning—that is the Creator. They are in no way three beginnings, nor three creators, but they are all in one divinity, one beginning and one Almighty 12 God, ineffable, and inconceivable to us. But that man is foolish and vain who will maintain there was anything before the beginning which created all things. The Holy Trinity was always existing with ineffable power and created all things, and there is nothing 16 created that it has not fashioned; nor does any time exist which it has not made. This must you believe, as the Prophet teaches us, *Nisi credideritis non intelligitis*—‘Unless ye believe ye cannot understand it.’ Now is it written again thus in another place, 20 *Altiora te ne quaesieris*: ‘Do not try to ponder beyond thy measure about great mysteries; and surely not about him who created all things; but believe in him, because he is the true life; lest thou grow foolish in thy presumptuous thinking, because thou 24 canst not do it.’ Not even angels can ever think about their Creator, except that he was ever the Maker without beginning, and continues one God for ever in eternity. If he had a beginning, or if he had begun to exist, then had he never been an Almighty 28 Lord. If now some fool thinks that he has made himself, then let us ask him, how the heavenly God made himself, if he himself did not exist before, or who makes anything without previously existing himself, and having existence so as to be able to do it. 32 He who ponders still further in his seeking to know God is like the man who sets up a ladder and then mounts upon the ladder steps continuously so that he reaches the top of the ladder; and, wishing then to mount higher without a rung, he falls through his 36 folly, having no support; so much the worse, the higher he has

wyrse swa he forðor stóp. Ne ongon næfre þe Almihtiz God  
 Fæder, ac hé wæs æfre God; 7 his ancennedæ Suna æfre of him  
 acenned, all swá mihtiz swá hé, he is miht, 7 wisdom of þam wise  
 4 Fæder. 7 þe Halzæ Gast, heoræ beiȝræ lufæ, ne ongan næfre, ac he  
 wæs æfre God, heo ðreo án God wuniȝende on áne cynde, untodæ-  
 ledlic on áne mæȝenðrymme, 7 on ane godcundnesse iliche mihtize,  
 nán læsse þene oðer. Swa hwæt swa bið læsse. ðone God, þ̅ ne  
 8 bið na God; þ̅ þ̅ lator bið þone God þ̅ hæfeð anȝin, 7 ne bið na  
 God. God næfð nán anȝin, ac hé wæs æfre 7 wunæð ā on ecnesse.  
 Nu beoð summe isceaftæ purh God swá isceapene, þ̅ heo habbað  
 anȝin, 7 eac endæð 7 to nohte iwurðæþ, for þam þe heo nabbæð  
 12 nāne sawle. Heo beoð hwilwendlice, swá þ̅ heo beoð summe hwile.  
 Þæt beoð nytene, 7 fiscæs 7 fuzelas. Heo weron iscapene purh  
 God, 7 heo iwurðæþ to nohte. Nu beoð oðre isceaftæ þur[h] Gode  
 swá iscapene, þ̅ heo habbaþ anȝin 7 nænne ende; 7 beoþ æce on  
 16 þam æftran dæle. Þæt beoð englæs, 7 monne sawle; heo ne  
 endiæð næfre, peah heo ær ongunnon. Ðæh ðes monnes lichame  
 swælte, oðer hé on watere adrynce, oðer he wurðe forbérnd, ne  
 mæȝ næfre his sawle endiæn; ac beo heo ufel, beo heo god, heo  
 20 bið æfre swa swa engles beoð æfre þurhwuniende on ece worlde.  
 Nu is þe Almihtiz Scyppend þe alle þing iscóp áne swa éce þ̅ he  
 naseð nan anȝin. Ne he naseð nenne ende, ac he him sylf is  
 æȝper ordfrume 7 ende, [fol. 156] Ealwealdend God. Ne ondred  
 24 he him nænne, for þan ðe nan oðer nis mihtizræ þonne he, ne  
 forðon him ilic. Æfre he bið ȝyfende his ȝyfæ þam ðe he wyle,  
 ac he his þing ne wonæð, ne hé nanes þinges ne bihofæð. Æfre  
 he bið Almihtiz, 7 æfre he wule wæl. Nyle hé næfre nan ufel, ac  
 28 he hatæð soðlice þa ðe unriht wurceað, 7 eac þa fordeþ ðe leasunȝæ  
 specæð mid unleaffulnesse. Nu beoð þa ȝesceaftæ þe þe án  
 Scyppend iscop mislice heowes 7 monifealdes cȝndes; 7 heo alle  
 ne libbað ná on ane wisæ. Summe heo beoð unlichamlice 7 eac  
 32 unseȝenlice swa beoð englæs; heo nabbæð nænne lichame, 7 heo  
 libbað on heofene, swiðe blipful on Godes isihðe, 7 heo eorðlice  
 mætæs næfre ne bruceð. Summe heo beoð lichamlice, 7 unscead-

1 swa he] swa <sup>he</sup> MS.  
 23 God] G altered from ȝ?

13 fiscæs] fiðsæs MS.

16 æftran] æftran MS.  
 26 his] s altered from another letter.

gone. Nor did Almighty God, the Father, ever have a beginning, but he was always God; and his Son, ever begotten of him, even as mighty as he, is the might and wisdom of the wise Father. And the Holy Ghost, the love of them both, never had a beginning<sup>4</sup> but was always God, the three of them remaining one God in one nature, indivisible in one majesty and in one divinity, equally mighty, none less than another. Whatsoever is less than God is not God; and that which is after God has a beginning and is not<sup>8</sup> in any way God. God has no beginning, but has always existed, and will continue for ever in eternity. Now there are some creatures so fashioned by God that they have a beginning and also an end, and turn to nought because they have no soul. They<sup>12</sup> are temporal, and therefore exist for a certain time. These are beasts, fishes, and birds. They were created by God, and they turn to nought. Now there are other creatures so fashioned by God that they have a beginning and no end; and they are eternal<sup>16</sup> as regards their future. These are angels and souls of men, which never come to an end although they had a beginning before. Though man's body perishes, if he is drowned in water or if he is burnt, his soul can never have an end; but whether it is good<sup>20</sup> or bad, it dwells for ever in the everlasting world even as the angels do. Now the Almighty Creator, who created all things, is alone so eternal that he has no beginning. Nor has he any end, but he himself is both beginning and end, God Almighty. He<sup>24</sup> does not fear any one, because there is no other mightier than he; nor even equal to him. He is for ever distributing his gifts to whom he will, but he does not diminish his possessions; nor is he in need of anything. He is for ever Almighty and he<sup>28</sup> ever desires good. He never desires any evil, but he truly hates those who do wrong and also destroys those who speak lies with unbelief. Now the creatures which the one Creator made are various in form and of manifold kind; neither do they all<sup>32</sup> live after one manner. Some of them are incorporeal and also invisible as angels are; they have no body and live in heaven, very joyous in the sight of God, and never want earthly food. Some of them are corporeal and irrational, and creep on the earth<sup>36</sup>

wise, 7 mid alle lichame on eorðe creopap; þ̅ is, all wyrmcýn, swa swa eow fulcuð is. Summe gað on twam fotum; summe beoð feowerfote. Summe swimmað on flode; summe fleoð 3eont þas 4 lyft. Þa fixas nabbap nán lif buton wætere; ne we ne mazon libban noht-longe on watere. Ealle heo beop alýtene 7 lybbap bi þare eorþan, ac þe mon áne hæfð úprihtne 3éong, for þam þe he is isceapen to his Scyppendes anlicnesse. He is on sawle liffæst mid 8 3esceadwisnesse, 7 his 3éong bitacnað, þenne hé úprihtes gæð, þ̅ he sceal smeazn embe God 7 embe þa heofenlice þing swiðor þenne embe ða eorðlice þing, swiðor embe þa écan þonne embe þa ateoriendlice, forþi læs ðe his mod beo bineoðan his lichame. Þe 12 mon þe æfre smeað embe þas eorðlican 7 witendlicen þing, he bið ilic þam wyrme þe mid alle lichame creopað on ðare eorðæ. Ne heo 3e ná attre, swa swá ða yfelæ neddræ, terende eow bitweonen 7 teone wyrcente; ne 3e ne gan lýtende, swá swá ða nytene gað 16 þe libbap bi gres, 7 heo Godes ne 3emeþ. Soðlice ure Scyppend us 3eaf to bileofenæn 3earecnodne laf of eorðlice tylunge, 7 eac þone arwurðæ laf þe engles brucað, þ̅ is, þe Hælend Crist þe is heoræ lif 7 uræ. He is þe liflice laf þe of heofene astah, 7 nu todæg 20 wærð ácenned of þam clæne mædene; he is éngle lif 7 úre þurh 3eleafe. He cwæð bi him sylfum on his godspelle, *Ego sum panis uiuus qui de celo descendi*. 'Ic eom þe liflice laf þe of heofene astah; 7 þe þe of þam lafe ætet, he leofað on ecnesse. 7 þe laf 24 þe ic sulle is soðlice mi licame for middaneardes life monne to alysednesse.' Ðesne laf we æteð þonne we mid bileafan gað to hali3e husle úre Hælendes lichame. 7 nu todæg for þisse symble-dæge 7 for Cristes accennednesse men sceoldon underfon Cristes 28 lichame ou þam hal3æ husle þam Hælende to wurðmente, þe us neahlæcede mid his ácennednesse. 7 3if 3e þaræ gode cyðon, 3e sceolden ilome gán to þam hal3e husle eowre sawle to hæle, swá swá mon deþ 3ehwær þær ðe me wæl halt þone cristendom. Ge 32 men sceolen witen 7 wislice understonden for hwi oðer for hwón 3e beoð isceapene on þisse sceorte life, oððe to hwán 3e wurðap

8 úprihtes] úprihte<sup>s</sup> MS.

14 attre] att'e MS.

18 Before the first is an h has been erased.

with their whole body ; that is, all of the worm kind, as is well known to you. Some go on two feet ; some are four-footed. Some swim in the sea ; some fly through this air. Fishes have no life out of water ; and we cannot live for any length of time 4 in the water. They are all bent down and live along the ground, but man alone has an upright way of going because he is created in the likeness of his Maker. He is quickened in his soul with understanding, and his manner of going shows that when he walks 8 upright he must think about God and about heavenly rather than about earthly things, rather about eternal than about perishable things, lest his mind become inferior to his body. A man who is ever thinking about earthly and transitory things is like the 12 worm who crawls with its whole body upon the earth. Now you must not be poisonous like noxious adders, rending one another and working harm ; and do not go bent down as the beasts go who live by grass and do not take notice of God. Our Maker, indeed, 16 has given us for nourishment prepared bread of earthly making and also the glorious bread which angels feed on, that is, the Saviour Christ who is their life and ours. He is the living bread, who descended from heaven and on this very day was born of the pure 20 virgin ; he is the life of angels and of us too through faith. He said of himself in his gospel, *Ego sum panis vivus qui de caelo descendi* ; ‘I am the living bread which came down from Heaven ; and he who has eaten of the bread shall live for ever. And the 24 bread which I give is verily my body for the life of the world as a redemption for men.’ We eat this bread when we go with faith to holy sacrament of our Lord’s body. And now to-day because of this feast-day and Christ’s birth, men should receive Christ’s 28 body in the holy communion in honour of the Saviour who came near to us at his birth. And if you have learnt of these good tidings, you should go often to the holy communion as a healing for your souls even as is done in all places where Christianity is 32 well observed. You people should know and intelligently understand why or wherefore you are created for this short life, or what

iwende æfter þissum life. Eow is mucel neod þ̅ 3e on eowre mode  
 icnawæn þone [fol. 156 b] lifizende God, 7 on him ilefæn, [7] þ̅  
 3e éac smeazen embe eowre azene sawle, þ̅ 3e sum þing cynnon bi  
 4 hure cynde. Heo is unsezenlic, 7 heo sylf beræð all þone lichame  
 7 him liffæst, þa hwile þe heo bið on þam buce wunizende. 7  
 þone heo út gæð, he went al to stence 7 to þam ylce duste þe [he]  
 of isceapen wæs. Hé sceal swá ðeah arisan soðlice to life tozeanes  
 8 his Drihtine on þam endenextæ dæge, 7 ædlean underfon alre his  
 dæda. þam mon is icundelic þ̅ he lufie Gōd. Hwæt is nú gōd  
 buton God ane? He is healic gōdnes, 7 wé sceolen him lufien.  
 We nabbæð nane godnesse buton hit us cume of Gode. 7 þeo  
 12 sawlæ áne is isæli. 7 æþelboren, þeo ðe ðenne lufæð þe hýre swylc  
 iscéop, þ̅ heo on hyre andzite hafeð Godes anlicnes, 3if heo ileafful  
 biþ. 7 God on hire wunæð purh his gastlice 3yfæ, 7 heo bið  
 iwurðod mid his onwununge 7 Godes temple soðlice purh ða  
 16 gastlice milte. Ðe Almihtiz Scyppend 3escepeð alle sawle swá  
 Salomon wrat bi sawlæ 7 bi lichame, *Reuertatur pulvis in terram  
 suam unde erat et spiritus redeat ad Deum qui dedit illum.* Ge-  
 wende þ̅ dust, þ̅ is, þe lichame, into þare eorðan þé hé ær of com,  
 20 7 wende þe gast to Gode þe hine ær sende. Eft God sylf cwæð  
 purh summe witegæ, *Omnem flatum feci ego*; þ̅ is on Englisc,  
 Ælcne gast ic wrohte. Eft is iwrten bi þam ylce þus, 'God  
 sceawæþ þæs monnes sawle on him'; 7 Paulus þe apostol wrat on  
 24 his pistole, *Ipse Deus dabit omnibus uitam 7 spiritum*, þ̅ is, 'God sylf  
 3yfæð alle monnum lif 7 gast.' Alle þa leafulle fæderæs ðe Godes  
 lare writon untwylice sædon 7 3ehwær lærdon on þam halize  
 circean þ̅ God sceawæþ ælces monnes sawlæ. 7 þeo sawle nis ná  
 28 of [his] azenes icynde. Gif heo wære of Godes azene cynde inumæn,  
 witerlice ne mihte heo sunezien. Uðwiten, þ̅ beoð wisæ laréowæs,  
 secgæð þ̅ ðare sawle 3ecunde is preofeald: an dæl on hire is  
 wilnizendlic, oðer [yrsigendlic, ðriddæ] sceadwislic. Twezen  
 32 pisserræ dæle habbæð deor 7 nyten mid us, þ̅ is wilnunge 7 yre:  
 þe mon áne hæfæð 3escead, 7 ræd, 7 andzīt. Wilnung is þam men  
 izefæn to wilnizenne þa þing þe him fremiæð, to nýtwurðon þingæ,

20 h erased before ær.

22 Ælcne] Æl'ne MS.

31 oðer] oðræ MS.

begin to agree  
 Jck 1, 11.87.242

you will be changed into after this life. There is much need for you to recognize in your hearts the living God, and believe on him, (and) also to think about your own soul, in order to learn something about its nature. It is invisible, and it supports all the 4 body of itself and quickens it, the while that it is dwelling in the frame. And when it passes out, this all turns into stench and into the same dust which it was made from. However, the body must surely arise, living, to meet its Lord on the last day, and have 8 reward for all its deeds. It is natural for man to love what is good. Now what is good except God alone? He is a sublime excellence, and we must love him; nor have we any excellence unless it comes to us from God. The soul alone is blessed and 12 nobly born, that loves him who made it thus to have in its understanding an image of God, if it is faithful. And God dwells in it through his spiritual grace, and it is honoured by his presence in it, and is God's temple truly through his spiritual power. 16 The Almighty Creator calls all souls into existence, as Solomon wrote concerning the soul and the body, *Revertatur pulvis in terram suam unde erat et spiritus redeat ad Deum qui dedit illum*. Let the dust, that is, the body, return to the earth whence it first 20 came, and let the spirit return to God who sent it before. Again, God himself said by a certain prophet, *Omnem flatum feci ego*; that is, in English, 'I have made every spirit.' Again, it is thus written on the same point, 'God beholdeth man's soul in him'; and 24 Paul the apostle wrote in his epistle, *Ipse Deus dabit omnibus vitam et spiritum*, that is, 'God himself shall give to all men life and spirit.' And all the pious fathers who wrote of God's doctrine said emphatically and everywhere taught in holy churches that 28 God gives the souls of all men. But the soul is by no means of his (God's) own nature. If it were derived from God's very own nature, obviously it could not sin. Philosophers, that is, wise teachers, say that the nature of the soul is threefold; one part 32 of it is characterized by desire, the second (by anger, the third) by reason. Two of these parts brutes and animals have in common with us, namely, desire and anger. Man alone has reason, forethought and understanding. Desire is given to man for his 36 desiring things that are profitable to him, for practical matters, and

7 to æce hæle. Þonne 3if þeo wilnung miswent, þonne acenneð  
 heo 3iferneſse 7 forliȝer 7 3itsunge. Urre 7 wræþþæ is þare sawlæ  
 3eiȝefan, for þi þ̅ heo ſceal ursien 7 wræðþiæn áȝean ſunnæn, 7 ne  
 4 beon ná ſunnen underþeod. Forþon ðe Crist cwæð. ‘Ylc þære  
 þe ſunnæ wurcæð is þare ſunne ðeow.’ Giſ þ̅ urre bið on yfel  
 iwend, þonne cymeð of þam unrodneſſe 7 æmelpeſ. Geſcæd is  
 iȝefan þare ſawle to wiſſiȝenne 7 to ſteorene hire áȝene lif 7 alle  
 8 hire dæda. Of þam 3eſceadae, 3if hit miſwend þonne cymeð þerof  
 modiȝneſ, 7 idelȝylp. Geſcead wæxæð on cildrum na þeo ſawlæ;  
 ac þeo ſawlæ ðihð on meȝenum 7 ne bið na mare þonne héo æt  
 frummen wæſ, ac bið bætere; ne heo ne underfehð lichamlice  
 12 mucelneſſe. Ðeo ſawle hæfð, ſwa wæ ær sædon, on hyre cunde  
 þare halȝæ þrynneſſe anlicneſſe, on þam heo hæfð ȝemynd, 7 anȝit,  
 7 willæn. An ſawul is, 7 an lif, 7 an edwiſt, þe ðaſ ðreo þing  
 hæfð on hyre. [fol. 157] 7 þaſ ðreo þing ne beoð na ðreo lif, ac  
 16 án; ne þreo ædwiſt, ac án. Þeo ſawle, oððe þ̅ lif, oððe þeo  
 edwiſt beoð icwædene to hyre ſylfre; 7 þ̅ mynd, oððe þ̅ anȝit,  
 oððe þ̅ willæ beoð icwædene to ſumme þingæ edleſienlice; 7 þaſ  
 ðreo þing habbað anneſſe bitweonan heom. Ic underȝite þ̅ ic  
 20 wulle underȝyten 7 þencean, 7 ic wulle þ̅ ic underȝite 7 mune.  
 Ðer ðe þ̅ imynd bið, þær bið þ̅ anȝit 7 þ̅ willæ. Uton nu bi-  
 healden þa wunderlice ſwiſtneſſe þare ſawlæ. Heo hæfæð ſwa  
 mycele ſwiſtneſſe, þ̅ heo on ane tid, 3if heo wyle, biſceawiað  
 24 heofenum 7 ofer ſæe flyhð, lond 7 burȝa ȝeondfaræð. 7 alle þaſ  
 þing mid þohte on hire ſihðe iſétt, 7 ſwa ræðe ſwa heo iheræð þare  
 burȝe name þe heo ær cuðe, ſwá ræðe heo mæȝ þa burh on hire  
 þohte ſceawian hwylc heo bið. All ſwa bi ȝe[hw]ylce þinge þe heo  
 28 ær cuðe oðer ne cuðe; heo mæȝ on hire mode ſceawian þonne héo  
 hereð bi þam ſpecæn; 7 ſwá ſtyriende is þe ſawle þ̅ heo forþam  
 on ſlepe ne ſtilð. Ac þenne héo ſmeað bi ane þinge, ne mæȝ

2 wræþþæ] wræþdæ *MS.*

9 na þeo] na <sup>on</sup> þeo *MS.*

17 ſylfre] ſylfne *MS.*

22 ſwiſtneſſe] ſwiſtne<sup>ſe</sup> *MS.*

23 ſwiſtneſſe] ſwiſtneſſe *MS.* with the erasure of a letter (first part of m ?)  
 after the f.

28 heo] he<sup>o</sup> *MS.*

8 Of] On *MS.*

13 þrynneſſe] þrymme *MS.*

20 mune] munen *MS.*

30 þinge, ne] þinge 7 ne *MS.*

for his eternal salvation. For if the desire goes astray, it gives rise to gluttony and unchastity and avarice. Anger and wrath are given to the soul, because it must be angry and wrathful against sins, and not be subject to sin; because Christ said, 4 'Every one who doeth sin is a servant of sin.' But if the anger is wrongly directed, then comes misery and sloth thereof. Reason is given to the soul to guide and direct its own life and all its actions. From reason, if it is abused, then comes pride and idle 8 boasting. Reason, but not their soul, grows in children; the soul, however, increases in virtue and yet is not greater than it was at first, but is better; nor does it receive bodily magnitude. The soul has, as we have said before, in its nature the 12 likeness of the holy Trinity because it has memory, understanding, and will. There is one soul, one life and one substance having these three things in it. And these three things are not three lives but one; and not three substances but one. 'The soul', 'the 16 life', 'the substance', are terms which refer to the soul in itself; 'the memory', 'the understanding', 'the will', are terms which express its relation to something; and these three things have unity amongst themselves. I understand what I will to understand and 20 to think of, and I will what I understand and remember. Where memory is, there is understanding and desire. Let us now notice the wonderful swiftness of the soul. It has such great swiftness that, if it will, at one and the same time, it contemplates the heavens 24 and flies over the sea and journeys through lands and cities. And it sets all these things with thought in its vision, and as quickly as it hears the name of a town that it knew before, so quickly can it behold that town in its thought such as it is. Even so in 28 all matters which it knew or did not know of before; when it hears them spoken about, it can look on them in its mind; and so active is the soul that it does not even rest in sleep. But when it is thinking about one thing, it cannot during that time 32

heo þa hwile bi oðre þingum smeazēn, ac bið ibysgad mid þam  
 anum þinge, oððet þ̅ ðoht tewite 7 oðer cume. Witodlice God  
 Almihtiz wat alle þing togædere, 7 alle he hafð on his andweald-  
 4 nesse, þ̅ is ætforen his isihðe; 7 heo beoþ æfre ætforen his isihðe,  
 7 næfre him uncuðe. 7 þis is ðet icwædon is, þ̅ God is æghwær  
 [ofer] all; for þam ðe alle þa þing þe æfre wæron, oððe nu beoð,  
 oððe þa ðe towarde beoð, alle heo beoð on Godes sihðe andwearde,  
 8 nā æne, ac æfre. Þeo sawle soðlice is þæs lichames lif, 7 þære sawle  
 lif is Gōd. Gif ðeo sawle forlete þone lichame, þone swelt þe  
 lichame; 7 3if God forlet þa sawle, þonne swelt heo on þam  
 swartan dæle, swa ðet heo bið forloren þam ece life; 7 swa ðeah  
 12 nefre ne endæþ on þam ece pine. Ðæs dæþ hire ilympeð, 3if heo  
 let rixiæn on hire þa wilnunge 7 þ̅ yrre swiðor þonne þ̅ 3escead, þe  
 hire wissææn sceal to weldede á. Þurh þ̅ 3escead áne we beoð  
 sæl3re þonne þa un3esceadwise nytene. Mid twam wurðscipe  
 16 wurð3ode þe Almihtizæ Scyppend þæs monnes sawle, þ̅ is mid  
 eccenesse, 7 eadinesse; ac heo forleas þa ead3nesse, þa ða heo gylte,  
 7 heo ne mihte þa eccenesse forleosen, forþam þe heo ne endæþ  
 næfræ. Ðare sawle wlite is þ̅ heo habbe þa mihte swa þ̅ heo sunne  
 20 forbuze, 7 for þi heo bið atelic þurh sunne, 3if heo him underlið.  
 Þaræ sawle mihtæ beoð þas feower þing, þ̅ is, *Prudencia, Iusticia,*  
*Temperantia, Fortitudo.* *Prudentia*, þ̅ is snoternes, þurh þam heo  
 sceal hire Scyppend understōden 7 hine lufian, 7 tosceadan god  
 24 fram yfele. Oper mæzen is *Iusticia*, þ̅ is, rihtwisnesse, þurh þam  
 heo sceal God wurðian 7 rihtlice libban. Þæt ðridde mæzen is  
*Temperantia*, þ̅ is metegung, mid þære sceal þeo sawle alle þing  
 metezien, þ̅ hit ne beo to swiðe ne to hwonlice. For þam hit is  
 28 iwriten, *Omnia nimia nocent*, þ̅ is, 'Alle oferdōne þing derizæð.'  
 Witerlice metezung [fol. 157 b] is alræ mæzene moder. Þæt  
 feorðe mæzen is *Fortitudo*, þ̅ is strenliðe oððe anrednesse, þurh þam  
 sceal þeo sawlæ forbæren arfoðnesse mid anrede mode, for Godes

2 þinge] þingū MS.

8 lichames] lichame<sup>s</sup> MS.

11 swartan] the t over the erasure of another letter.

20 After atelic there is an erasure of 3if.

31 arfoðnesse] arforðnesse MS.

31 anrede] anRede MS., the r being altered from another letter

think about other things, but is occupied with the one thing, until that thought pass and another come. God Almighty, however, knows of all things at once; and he has all in his power, that is, before his view; and they are always before his view and 4 never unknown to him. And therefore this is what is meant by saying that God is omnipresent; because all things which ever have been, or are now, or are to be in the future, are all present to God's sight, not only once, but always. The soul indeed is the life of the 8 body and the life of the soul is God. If the soul leaves the body, the body dies; and if God leaves the soul, then it dies in the dark pit, so that it is deprived of the eternal life; and yet it never comes to an end in the eternal torment. This death comes to it if it has allowed 12 to prevail in itself desire and anger more than reason, which always ought to guide it to good conduct. Through reason alone we are more blessed than the irrational brutes. The Almighty Maker has enriched the soul of man with two distinctions, that is, with 16 immortality and blessedness; but it sinned when it forfeited the blessedness, and it could not forfeit the immortality, because it has no end. The beauty of the soul consists in its having power to avoid sin, and therefore it becomes ugly through sins, 20 if it gives way to them. The powers of the soul are these four things, namely, *Prudentia*, *Iustitia*, *Temperantia*, *Fortitudo*. *Prudentia*, that is, wisdom, by which it shall know its Creator, and love him, and distinguish good from evil. The second virtue is 24 *Iustitia*, that is, righteousness, by which it shall worship God and live aright. The third virtue is *Temperantia*, that is, moderation, by which the soul shall moderate all things, that nothing be too excessive nor too meagre. For it is written, *Omnia nimia nocent*, 28 that is, 'All excessive things are harmful.' Indeed moderation is the mother of all virtues. And the fourth virtue is *Fortitudo*, that is, strength or resolution, by which the soul must endure affliction with firm courage for the love of God, and never yield 32

lufe, 7 næfre deofle abuȝen to forwyrde. Das feower mæȝenæ  
habbæð ænne kynehelm, þ̅ is ðeo soðe Godes lufæ 7 monnæ; forþam  
ðe þeo sawle is iseliȝ þe lufæð þone Scyppend þe hire iscóp, 7 hyre  
4 iferan 7 wyle him fremiæn swá heo fyrrest mæȝ. Þeo sawle is  
isceadwis gast, æfre quic, 7 mæȝ underfon æȝðer godne willæ 7 yfele  
æfter hyre aȝene cūre. Þe wælwillendæ Scyppend lét hyre habban  
hire aȝene cýres ȝeweald, þa wearð heo bi hyre aȝene willæ  
8 iwemmed þurh deofles lare. Ac heo wearð æft álysed þurh Godes  
ȝifu, ȝif heo Gode hyrsumæð. Heo is unseȝenlic 7 unlichamlic,  
buton hefæ, 7 buton bleo, mid þam lichame bifangen, 7 on alle  
limæ waniende; ne heo ne mæȝ bi hyre aȝene mihte of þam  
12 lichame faren. Heo is on boce moniȝfealdlice inemnod bi hire  
weorces þeiȝnunȝum. Hyre nomæ is *anima*, þ̅ is, sawul, 7 þe  
nomæ bilimpæð to hyre lyfe; 7 *spiritus*, gast, belimpæð to hyre  
ymbwlatunge. Heo is *sensus*, þ̅ is, andȝit oððe fêlnes, þonne heo  
16 fêlæð. Heo is *animus*, þ̅ is mod, þonne heo wát. Heo is *mens*,  
þ̅ is, eác mod, þonne heo understónt. Heo is *mēmorīa*, þ̅ is,  
ȝemúnd, þonne heo imynæð. Heo is *ratio*, þ̅ is, ȝeseád, þonne  
heo toscéat. Heo is *uoluntas*, þ̅ is, willæ, þonne heo hwæt wyle.  
20 Ac swa ðeah alle þæs nomen beoð an sawle. Þe apostol Paulus  
todælde þæs gastes nomen 7 þæs modes, þus cwæðende. *Psallam*  
*spiritu*, et *psallam mente*; þ̅ is on Englisc, 'Ic singe mid gaste, 7 ic  
singe mid mode.' Hé singæð mid gaste þe ðe cleopað þa word mid  
24 muðe 7 ne understont þæs anȝites tacnunge; 7 þe singæð mid  
mode þe þe þæs angites tacnunge understont. Þeo sawle is þæs  
lichames læfdi, 7 heo wissæþ ða fif anȝite þæs lichames swá swá  
of kynesetle. Ða anȝite beoð þus ihaten: *Visus*, þ̅ is sihð:  
28 *Auditus*, þ̅ is lúst: *Gustus*, fondung on þam muðe; *Odoratus*,  
þ̅ is stenc on þære neosæ; *Tactus*, repung, oðer grapung on alle  
limæn, 7 þæh ȝewunelycost on þam hondæn. Ða fif anȝite wissæð  
þa sawle to hire willæ, 7 hire ȝedafenæð þ̅ heo swá swá læfdi  
32 ȝeornlice foresceawie hwæt heo ȝehwylcum limum ipaȝize on wil-

3 After þone two or three letters erased.

14 spiritus] s̅ps MS., lower half of the p like w.

23 cleopað] e apparently altered from another letter.

24 singæð] sinhg MS. 25 tacnunge] taenūge MS., with g altered from n.

25 understont] undestont MS. 25 þæs] þæd MS.

to the devil and perish. These four powers have one crown, that is, the true love of God and men; because the soul is blessed that loves the Creator who has made it and its fellows and wishes to do good to them as best it can. The soul is a rational, ever-living 4 spirit, and can start on both a good and an evil purpose according to its own choice. The benevolent Creator allowed it to have the power of its own choice, and therefore through its own will it has been defiled by the instigations of the devil. But it has 8 been saved again by the grace of God, if it is obedient to God. It is invisible, incorporeal, without weight, and without colour, surrounded by the flesh and present in all the limbs; but it cannot by its own means pass from the body. In books it has 12 different names according to the function it fulfils. It is called *anima*, that is, soul, and the name refers to its life; and *spiritus*, that is, spirit, belongs to its (power of) contemplation. It is *sensus*, that is, understanding or sensation, when it perceives. It is 16 *animus*, that is, mind, when it knows. It is *mens*, that is also mind, when it understands. It is *memoria*, that is, memory, when it remembers. It is *ratio*, that is reason, when it reasons. It is *voluntas*, that is will, when it desires anything. However all these 20 names constitute a single soul. The Apostle Paul distinguished the names of the spirit and of the mind, thus saying, *Psallam spiritu et psallam mente*, that is, in English, 'I will sing with the spirit, and I will sing with the understanding.' He sings with his 24 spirit who utters the words with his mouth and does not understand the force of the meaning; and he sings with his understanding who understands the force of the meaning. The soul is the mistress of the body, and it guides the five senses of the body 28 as from a throne. The senses are thus called: *Visus*, that is, sight; *Auditus*, that is, hearing; *Gustus*, tasting in the mouth; *Odoratus*, that is, smelling in the nose; *Tactus*, touching or feeling with all limbs, but most usually with the hands. These 32 five senses does the soul govern after its own will, and it is its

nunge his icyndes, þ̅ ðær nan þing unþeawlices ne bilimpe on nanes limes þeiznunge. Swá swá God Almihtiz oferstihð alle sceaftæ, swá oferstihð þeo sawle alle lichamlice sceaftæ mid  
 4 wurðfulnesse hyre cyndes, 7 nan lichamlic sceaft ne mæz beon wið hyre imeten. We cwædon ær þ̅ heo wære buton bléo, for þam þe heo nis ná lichamlic. On lichame bið bleo, 7 þeo sawle bið iwlitegod swá heo on worlde ærnode. Be þam cwæð Crist on his  
 8 godspelle, *Tunc fulgebunt iusti sicut sol in regno Patris mei*; þ̅ is on Englisc, 'þonne scinæð þa rihtwise swá swá sunne on heore Fæder rice.' Witerlice þa sunfulle beoð heoræ yfele weorce ilice. Nis þeo eorðung þe we út blawæð 7 in ateoð úre sawle, ac is þeo  
 12 luft þe alle lichamlice þing on libbæð. Oft bið þeo sawle on áne þinge oððe on áne þohte swá bisiz, þ̅ heo ne zemeð hwá hyre zehende byð [fol. 158] þeah heo on lokie; ne ðeah heo summe stefne ihyre, heo hit ne understont; ne þeah hire hwá rine, heo  
 16 hit ne fæleð. Hwylon heo bisorezæð hire lichames sarnesse, hwilon heo glædeþ on gode limpum; hwilon heo þenchæþ þa ðing ðe heo ær cuðe, hwilon heo wyle witan þa ðing þe heo ær ne cuðe. Sum þing heo wyle, sum ðing heo nyle; 7 alle lichamlice héow,  
 20 heo mæz on hire sylfæn hiwæn, 7 swá iheowed on hyre mode healden. Þare sawle wille is, þ̅ heo wisdom lufize,—ne þene eorðlice wisdom, be þam ðe is iwritæn, *Sapientia huius mundi stulticia est apud Deum*; þ̅ is on Englisc, 'Þisses middaneardes  
 24 wisdom is stuntnesse ætforen Gode,'—ac þene wisdom heo sceal leornizen, þ̅ heo lufie God 7 hine æfre wurðie on alle hire weorcum, 7 þa þing leornie þe God liciað, 7 þa ðing forlæten þe him laðæ beoð. Þes wisdom is iwriten on halize bocum 7 þus is icwædon,  
 28 *Omnis sapientia á Domino Deo est*; 'Ylc wisdom is of Gode.' Forþi ylc mon is nu eadiz 7 sæliz þe for Gode wis bið, 7 3if he his weorc mid wisdom wurceð. Be þam cwæð þe eadiz Iob, 'Þæs monnes wisdom is arfestnes, 7 soð inzehyd þ̅ he yfel forbuze.' Witerlice  
 32 þ̅ is soð wisdom þ̅ mon wilnize þ̅ soðe lif on þam þe he mæz æfre

15 Over rine is written vel reppe.

16 bisorezæð] e altered from another letter.

18 ðe heo MS., with the erasure of a letter after ðe.

20 mæz] æ altered from a.

duty, as mistress, to arrange carefully how much of its particular bias it will allow to each limb, that nothing wrong happen in the function of any member. Even as God Almighty surpasses all creatures, so the soul surpasses all bodily creatures in the excellence 4 of its nature, and no bodily creature can be compared with it. We said before that it was without colour, because it is incorporeal. Colour exists in the body, but the soul is beautified as it has deserved it in the world. Concerning which Christ said in his 8 gospel, *Tunc fulgebunt iusti sicut sol in regno Patris mei*; that is, in English, 'Then shall the righteous shine like the sun in their Father's kingdom.' Truly the sinful are like their evil deeds. The breath we exhale and breathe in is not our soul, but it is the 12 air which all corporeal things exist on. The soul is often so occupied with one matter or one thought, that it does not mark who is near at hand, though it is looking on him; nor though it hears a voice does it understand it; nor though some one touch it, does 16 it feel this. Sometimes it is troubled with its body's pain, sometimes it is rejoicing in prosperity; sometimes it is thinking on things which it knew of before, sometimes it seeks to discover things which it did not know of before. Some things it desires, 20 other things it avoids; and all bodily forms it can picture within itself and keep them so pictured in its mind. The desire of the soul is that it should love wisdom,—not the earthly wisdom concerning which it is written, *Sapientia huius mundi stultitia apud* 24 *Deum*, that is, in English, 'The wisdom of this world is foolishness before God,' but it must cultivate wisdom so as to be always loving God and always glorifying him in all its works, studying the things which are pleasing to God and forsaking the 28 things which are hateful to him. This wisdom is mentioned in holy books; and thus it is said, *Omnis sapientia a Domino Deo est*, 'All wisdom is from God.' Therefore every man is now happy and blessed who is wise before God, and if he performs his task 32 with wisdom. Concerning this, the blessed Job said, 'The wisdom of man is piety, and true understanding is to leave evil.' Certainly it is true wisdom that man should desire the true life in which he

libban on murhðe mid Gode, 3if he hit on þissere worlde ærnæð.  
 To þam us læde þe leofæ Drihten Crist, þe þe is soð wisdom 7  
 sawle lif; þe ðe mid his éce Fæder, 7 mid þam Halzæ Gaste leofæð  
 4 7 rixæð æ on eценesse. AMEN.

## [X]

[Fol. 158, l. 16.]

**M**en þa leofestæ, we wullæð eow sæggæn bi þare halzæ tide þe nú  
 toweard is, þe we onsundren mare fæsten 7 mare forhæfdnesse  
 on habbað, þonn on oðre tide 3emænelice; þonne do we þ to bote 7  
 8 to clænsunge úre sawlæ, 7 eac for þam þe Crist sylf us þæs fæstenes  
 bysne onstealde. Hit is iwriten þ þe Hælend sonæ æfter his fuluhte  
 ferde on sume wæsten 7 þær festæ feowertiz daze 7 feowertiz nihtæ  
 togædere ær þam þe he moncyn ofer all openlice lærde. Ne fæste  
 12 he ná forþan ðæt he æfre æniz sunne wrohte þ he mid þam festen  
 beten þurfte. Ac he feste þ he walde monncynnes sunnæn hælæn  
 7 alesæn, 7 ús bisne onstellæn, þ wæ witen þæt ælc þare mannæ  
 þe ðencþ þ he ða heofenlice murhþe bi3ete, þ he sceal nu þurh  
 16 festen, 7 þurh ælmes, 7 þurh lomlice 3ebeden, 7 þurh lichamlice for-  
 hæfdnesse, hér on weorlde earniæn; 7 na þurh 3ifernesne, ne ðurh  
 druncennesse, ne ðurh lichamlice lustæs. Crist polede eac on þam  
 wæsten pene áwarizede deofel hine fandian, swá we nú héræfter sec-  
 20 gæn wullæð. *Sanctus Matheus* wrat, þe godspellere, þis dæ3perlice  
 godspel æfter þissere endeburdnesse, þus cwæðende. *Ductus est Ihesus*  
*in desertum á Spiritu ut temptaretur á diabolo.* Hecwæð, 'þe Hælend  
 wæs ilæd fram Gaste on wæsten þ he were ifondod of deofle.' Monie  
 24 men tweoniað fram hwylce gaste Crist wære on þ wæsten ilæd, nú  
 hit swa cuðlice on þissum godspellicæn lare sæ3ð þ ðe warizede  
 deofel hine þær swa openlice costniæn ongón. Hit is buton tweon  
 to lyfen 7 3eare to witenne [fol. 158 b] þ ðe Halize Gast him  
 28 wunsumlice on þ wæsten lædde, 7 þæt he sylfwilles þider ferde þ  
 he wolde deofle þa durstinesse 3yfæn þ he him þær costniæn ongón.  
 Na for þám þ þe deofel hæfde æniz fare to úre Hælende oðer his  
 mæð wære þ he him ahwær on neawste come, 3if he hit for ure lufe

6 forhæfdnesse] for ouer hæfdnesse *MS.*

29 costniæn] the t altered from another letter.

can always live in happiness with God, if he merits it in this world. To this may the dear Lord Christ lead us, who is true wisdom and the life of the soul; who with his eternal Father and with the Holy Ghost liveth and reigneth for ever and ever. Amen. 4

## X

DEAREST men, we wish to speak to you about the holy time which is now approaching, during which we especially have more fasts and more abstinences than are usual at other seasons. And let us do this for an amending and for a purification of our souls, and also 8 because Christ himself has set the example of fasting for us. It is written that the Saviour immediately after his baptism journeyed into a certain wilderness, and there fasted forty days and forty nights continuously, before he publicly instructed mankind every- 12 where. He did not, indeed, fast because he ever had done any sin that he had to atone for with fasting; but he fasted because he would heal and redeem the sins of mankind and set an example for us, in order that we might know that every man, who means to 16 obtain the heavenly bliss, must now by means of fasting, and by alms-giving, and by constant praying, and by bodily abstinence, merit it here in this world; and not by gluttony nor by drunkenness, nor by lusts of the body. Christ also suffered the accursed 20 devil to tempt him in the wilderness, as we shall hereafter relate. St. Matthew the Evangelist wrote this gospel for to-day, setting forth the narrative thus, *Ductus est Iesus in desertum a spiritu ut temptaretur a diabolo*. He said, 'The Saviour was led by the Spirit into 24 the wilderness that he might be tempted by the devil.' Many men feel doubt as to what spirit Christ was led into the wilderness by, now that it says thus definitely in this gospel's narrative that the accursed devil did tempt him there thus openly. It is to be believed 28 without a doubt and definitely to be understood, that the Holy Ghost led him with joy into the wilderness, and that he himself went there of his own accord, because he would allow the devil the presumption to try to tempt him there. Not that the devil might 32 have any approach to our Saviour or that his power was that he might come anywhere near him unless he had suffered it for love

ne Ʒeðafede. Ac he hit dude ure life to bisene þ̅ he wælde þ̅ wé  
wisten hū eaðelice he þene deofel ofercom—ná mid his godcunlice  
mihte áne, ac mid þare mænniscæ rihtwisnesse. Swá eac nú mæƷ  
4 ealc mon deofel ofercumen, Ʒif he on rihtwisnesse 7 on gode weorcum  
his lif adrihð. Ða sonæ þa ðe Hælend on þ̅ wæsten becóm, þa fæste  
hé feowertiz daza 7 nihte togædere; 7 æfter þam he sæƷde þ̅ hine  
hingrede. Witerlice on þam hit wæs fulcuð þ̅ he hæfde soðne  
8 lichame þa him hingriæn mihte. Hit is iwriten on þare ealde laƷe  
þ̅ twæƷe men herbiforen þis fēsten festen. Moyses feste feowertiz  
daze 7 nihte togedere þa he wæs on Synai þære dune æt Drihtines  
spece; 7 Drihten him sealde þa ealde laƷe þe he mid his aƷene fingre  
12 wrat on twam stænenene bræden, 7 þam folce sende, 7 het þ̅ heo alle  
þeræfter lyfedon. Elias þe witegæ feste eac þ̅ ilce fēsten feowertiz  
daze 7 nihtæ tosomme, æfter þan ðe he æt þene mæte ðe þe engel  
to him brohte, 7 he wearð þá þurh ðone mete istrongæd swa þ̅ he  
16 þæt fæsten feste. 7 æfter þam fæsten he wearð mid wisdomes gaste  
ifulled, 7 him þa toweardæn þing unwreah 7 swytelode, þ̅ he héom  
wiste swa Ʒeare swá þá ðe hé on andweardnesse iseah. Nu eft on  
þis ytemeste tide þe Hælend hine eadmedede to þam þ̅ he þis ylce  
20 fæsten feste feowertizæ dazæ 7 nihtæ togadere. For hwón nolde  
þe deofel fandan Moysen 7 Heliam swa he ure Hælend fondode,  
buten for þon ðe he underƷeat þ̅ heo mennisce men wæren, 7 þurh  
Adames gult ibundene, 7 eac þ̅ héo on summe þinge isyngod  
24 hæfden? For næs næfræ nán mon on þisse middænearde swa haliƷ,  
þ̅ he on summe þinge ne sunegode buten Crist áne, þe ðe is soð God  
7 soð món; him næs næfre nán sunne ón. Ac þa ðe deofel com to  
him, þá iseah hé þ̅ hé hæfde soðne lichame 7 þ̅ he wæs unilic ælle  
28 oðre monnum þe hé on middænearde eafre imette, 7 þ̅ on him næs  
nare synne wém. Þa ondredde þe deofel þ̅ hit wære—swa swa hit  
wæs—þæs lifiende Godes Sune, 7 pohte þa þ̅ he walde mid þare  
costunge fonden hū hit wære. Bér þá tó him þa ylce costungæ þe  
32 hé þá ereste men Adam 7 Euam mid forcostode 7 biswáac, 7 his

4 deofel] a stroke over o.

5 adrihð] aðrihð MS., with the stroke over the first ð partially erased.

6 feowertiz] a letter erased after o.

12 sende] senden MS.

14 Over æt is written þizede in the same hand.

23 Adames] Adame<sup>s</sup> MS.

26 deofel] dōfel MS.

32- hé] the e altered from a or æ?

to us. But he did this as an example for our way of living, because he wished us to understand how easily he overcame the devil—not with his divine power alone, but with human righteousness. So, too, every man can now overcome the devil, if he passes 4 his life in righteousness and in good deeds. As soon as the Saviour came into the wilderness, he fasted forty days and nights together; and after that he said that he hungered. Truly by this it was demonstrated that he had a real body, since he could feel hunger. 8 It is written in the Old Testament that two men had kept such a fast as this before. Moses fasted forty days and nights as well, when he was on the hill of Sinai at speech with the Lord. And the Lord gave him the Old Law, which he wrote with his own 12 finger on two stone tables and delivered to the people and commanded them all to live according to these. Elias the prophet also fasted that same fast, forty days and nights together, after he had eaten the food that the angel brought him, and he was then 16 strengthened through the meat so that he might make that fast. And after the fast he was filled with the spirit of wisdom, and it revealed and made known to him the things to come, so that he knew them as well as those he saw in his presence. Now again on 20 this, the last occasion, the Saviour humbled himself so that he fasted this same fast of forty days and nights together. Why would not the devil tempt Moses and Elias just as he tempted our Saviour, except because he understood that they were human beings and 24 fettered by Adam's guilt, and also that they had committed sin in some way? For there has never been any one in this world so holy that he has not sinned in some way except Christ alone, who is the true God and true man; and there was never any sin in him. 28 But when the devil came to him, he saw that, with a real body, he was unlike all other men whom he had ever met in the world and that in him was the stain of no sins. Then the devil feared that this might be—as it actually was—the Son of the living God, and 32 he thought that he would try by temptation whether it were so. Then he brought to him the same temptations with which he tempted and deceived the first human beings, Adam and Eve, and had power over them as he wished; this was by gluttony, and avarice, 36

wylles weald on him æhte; þ þ wæs þurh ȝifernesse, 7 ȝytsunge, 7 ydelȝylp. Þá wolde Crist þone awariede deofel ofer cumen on þam ylce þrem costunge þe ðe deofel ær þa éreste men mid biswáac.

4 Ða neahlæchede þe deofel to þam Hælende 7 cwæð to him, 'Gyf þu éart Godes Sune, hát þ þæs stanes to lafes wurðen.' Næs Criste nán earfoðnesse þ he þa stánes mid his worde to lafes wrohte; for ȝif he hit icwæde, hit wære sone iworden, 7 þenne wiste ðe deofel

8 ful wisslice þ he wære þe ylce Drihten þe þe æt frymðe wæs, þa þa he alle sceafte iscéop 7 wrohte; 7 he cwæð, 'Gewurðe liht,' 7 þa wæs sone iworden liht; 7 swa hé [fol. 159] alle sceafte iscop 7 iwrohtæ; þenne he walde þ heo weren, þenne weron heo sonæ.

12 Þá nolde þá ȝyt Crist haten þ ða stanes to lafes wurðen, ac he walde þ his godcundlice miht wære ȝyt þam deofle bihúd, þæh heo wære him æft ful stronge iopenod: 7 he þá þuldelice to him spēc 7 þus cwæð, 'Hit is iwritæn; þ monnes lif ne bið ná on lafe áne, ac bið

16 on ælc þære worde þe of Godes muðe forstepð.' Hwæt wé witen þ monnes lichame sceal bi mete libban, þa hwile þe he on pisse life bið; swá sceal eac þeo sawle libbæn bi Godes worde—þæt is þ heo sceal Godes lare ȝeorne lystæn, 7 his bode æfre healden—ȝyf heo

20 sceal þ ece lif habben. Ðá nām þe deofel þene Hælend on þære halȝan burig 7 sette hine ofer þæs temples yppan þær þære larþeaw-selt wæs. Hit puncþ moniȝe monnum wunderlice to herenne, 7 eac uneaðelic to lyfene, hú deofel æfre þa durstinesse hæfde þ he Cristes

24 lichame ætrinæn durste, oðer forðen þ he him on neawste cumen moste. Ealæ! ȝif we wullæþ ipencean his oðre dæde þe mucele mare 7 eadmodlicre beoð, þenne mæȝe wé þisses þe æð ilyfæn. Crist is alle haliȝe monnæ heafod, 7 alle haliȝe mén beoð his limen:

28 7 deofel is eac alle synfulle monnæ heafod, 7 alle sunfulle mén beoð his limen. Soðlice þá Iudeus wæren alle deofles limen, þa ðæ ure Hælend to deaþe demdon. Pilatus wæs eac deofles lim, þe ðe ure Drihten lichamlice áhón hæf. Hwylc wunder wæs þenne þeah Crist

32 Ðá durstinesse deofle sealde þ he his lichame rinæn moste, þa he walde þurh deofles lime þ is þurh sunfulle monnæ honden lichamlice

12 þ ða] þ ða MS. 18 worde] wordes MS. 27 haliȝe] haliȝe MS.

28 is] MS. is with s altered from c. 29 wæren] æ altered from a.

30 Over ure the upper part of a letter (f or s?) has been erased.

32 deofle] deofel MS.

and vainglory. Thus Christ wished to overcome the accursed devil in the same three temptations with which the devil had ensnared the first human beings before. Then the devil came near to the Saviour and said to him, 'If thou art the Son of God, command 4 that these stones be changed to bread.' It was no difficulty for Christ to make the stones into bread with his word; for if he had spoken it, it would have happened immediately, and the devil then would have known full well that he was the same Lord who was at 8 the creation, when he made and fashioned all creatures; and he had said, 'Let there be light,' and there was light at once; and thus he had made and fashioned all things; when he wished them to exist they appeared at once. Then Christ would not yet command 12 the stones to become bread, but he desired that his divine power should be still concealed from the devil, although it was afterwards full mightily revealed to him. So he then spoke to him with patience and thus said, 'It is written that the life of man shall not 16 be by bread alone, but by every word which proceedeth forth from the mouth of God.' Now we know that man's body must live by food the while that he is in this life; so too must the soul live by the word of God; that is, it must earnestly hear God's teaching 20 and always keep his commands, if it is to have eternal life. Then the devil took the Saviour to the holy city and set him over the pinnacle of the temple where the pulpit was. It will seem to many men strange to hear, and also hard to believe, how the devil 24 ever had the presumption to dare to touch Christ's body, or even that he was able to come near him. Now if we will consider his (i.e. Christ's) other acts that are much greater and more humiliating, we can believe this the more easily. Christ is the head of all 28 holy men, and all holy men are his limbs; and the devil is also the head of all sinful men and all sinful men are his limbs. Truly the Jews were all limbs of the devil who condemned our Lord to death. Pilate, who commanded our Lord to be hanged in the body, was 32 also one of the devil's limbs. What wonder was it, then, if Christ allowed the devil the presumption to touch his body, when he would through the devil's limbs,—that is, through the hands of sinful

deap ðrowian? Ealæ! hwæt þ̅ wæs mucele mare 7 eadmodlicre  
 þonne þæs deofles ætrine, 7 hé hit peah for monnæ hæle þrowode.  
 Pa cwæð þe deofel to *Criste*, ‘Gif þú eard Godes Sune, þenne asend  
 4 þu nu þe adún of pissere uppon: for þam hit is iwriten bi Godes Sune;  
 þ̅ he beodeþ his englum bi þe þ̅ heo þe on heoræ handen habbæð þ̅ ðin  
 fot ne ðurfe forðon æt stane spurnen.’ On þesne ænne godspel we  
 rædæþ þ̅ deofel ongan halize bec to reccan, ah he þa sone þone forme  
 8 cwide leah,—swa him ealc lyze, 7 elc leasunge bilimpð. Næs hit næfre  
 sunderlice bi *Criste* iseid þ̅ him sceoldon englæs on fultume cumen: ac  
 hit wæs isungen 7 iwriten bi halize men 7 bi halize sawlen. For þan  
 þe englæs beoð heom on fultume hær on weorlde; 7 æft þenne heo of  
 12 pisse lifæ faræð, þonne cumæð heo þær sonæ þam sawle to hælpe 7  
 to burzene 7 heom scyldæþ wið hearde stanc, þ̅ is deofel, þ̅ heo næfre  
 æt þam ne spurneð; ac þa englas healdæþ heom wið his yfel 7  
 wið his nipæs grymnese. Ða andswerede *Crist* þam awarizede gaste  
 16 7 cwæð to him, ‘Hit is iwriten, þ̅ mon ne sceal ofer[h]izendlice his  
 Drihten God fondian.’ Hwæt! *Crist* mihte eaðe mid ane worde  
 þenne deofel senden on éce lúre, 3if he him his godcundæn mihte  
 cupen wolde; ac he to him þuldelice spēc 7 hine ofercom mid  
 20 mennisce rihtwisnesse, ná mid þam anwealde his godcundnesse.  
 [fol. 159 b] Ac he us þa bysene onstealde þ̅ we sceolon yfelræ  
 mannæ hâte 7 heora nipæs ðuldelice forberæn, 7 symle Godes bocæ  
 teachunge 3eorne fyl3ean. Eft þe deofel nam þonne Hælend 7 lædde  
 24 hine on áne swiðe heahne dune 7 sceawede him alles middæneardes  
 rice 7 his blisse. Witerlice næs *Criste* nohte wurð þisses midden-  
 eardes rices ne þysses witizendæn wuldres pissere weorlde bihýð  
 .ofer forstolen, ac he alle rícen, æ3þer 3e heofenlice 3e eorþlicen,  
 28 wissæð, 7 alle isceaftæ on his weald hæfð, 7 heom alle æfter his  
 willæn reccæð 7 styreð. Ac þe deofel hæfde þeah mid leasunge  
 þurh his syncrefte middæneardes murhþe 7 all weorlðlice fe3ernesne  
 togædere æthiwod. Þeah hit ðenne allungæ mon wære þe him þære  
 32 wið speke, þenne mihte he þeah alle weorlðlice fe3ernesne togadere  
 iseon þurð deofles hywunge; for þam ðe ðe deofel mæ3 felæ þingæ  
 dwymorlice hywian before monnæ eazum, þonne him ilyfed bið.

16 ofer[h]izendlice] to ferizendlice *MS.*

27 forstolen] after n a t fainter than the rest can be read.

men,—suffer the death of his body? Lo, that was much greater and more humiliating than the touch of the devil, and yet he endured it for the salvation of men. Then said the devil to Christ, ‘If thou art the Son of God, cast thyself down now from this pinnacle; 4 because it is written of the Son of God that he shall command his angels concerning thee, that they shall bear thee in their hands, that thy foot have no occasion even to strike on a stone.’ Only in this gospel do we read that the devil tried to expound holy books, 8 but he straightway falsified the first sentence, inasmuch as all lying and falsehood is natural to him. It was never said of Christ particularly that angels should come to his help, but it was sung and written concerning holy men and holy souls. For angels are 12 here in the world to help them, and afterwards when they pass forth from this life, these come there at once to help their souls, and to protect and shield them against the hard stone, that is, the devil, so that they never strike against it; but the angels protect 16 them from his mischief and from the fierceness of his spite. Then Christ answered the accursed spirit and said to him, ‘It is written, that man shall not presumptuously tempt his Lord God.’ Indeed, Christ with a single word could have easily sent the devil into 20 everlasting perdition, if he had wished to make his divine power known to him. But he spoke to him with forbearance and overcame him by human righteousness, and not by the power of his divine nature. But he set us the example that we should 24 patiently bear with the hatred of wicked men and their malice, and always follow earnestly the teaching of God’s books. Again, the devil took the Saviour and led him on to a very high hill, and showed him the kingdom of the whole world and the bliss thereof. 28 Truly the worth of the kingdom of this earth and of the present transitory glory of this world was not hidden or lost to Christ, but he rules all kingdoms both heavenly and earthly and has all things in his keeping, and directs and guides them all according 32 to his will. But yet the devil had portrayed together with illusions by his specious arts the comeliness of the world and all worldly beauty. If it had been in all respects a man who spoke with him there, he could nevertheless have seen all the beauty of the world 36 at once by means of the devil’s portraying; because the devil can cause many things deceptively to appear before the eyes of men, when it is allowed him. Sometimes he shows himself in

Hwilon hé sceawæð hine seluen on engles hýwe 7 bið þeahweðere awarized gast swa swa he ær wæs. Ðá cwæð þe deofel to Criste, 'Alle þas ðing ic þe 3yfe 7 sylle, 3yf þu wult fallen to mine fotum 4 7 wurhziæn me.' Elæ! hwæt ælc þære monnæ sarlice 3efalleð þe hine nú to deofle 3eeadmodeþ! Nis nan mon þ æfre þam deofle 3eorne ihýre, þ he æft æt him þe bætere are finden mæze; ac æfre swa he him nú 3eornere hereð, swa he eft him grimmere wurð, á þ he hine 8 on ende on ecere ymþe bringæð. Ða cwæð Crist to þam deofle, 'Gá heonne [on] hinderling, þú awarizedæ scéocce; soðlice hit is iwritæn; þ mon sceal to Drihten ane him biddæn, 7 him áne þeowian.' Ða syðæn weron deofles mihtæ on hinderling áfulled, 7 12 Cristes lare wæs á syðæn waxende 3eond þæsne middaneard, ærest þurh him syluen, 7 syðan þurh his apostolas 7 þurh þa halize larþeowæs þe syðon wæren. Crist cwæð þ mon sceal to Gode Almihtiz áne biddan 7 him áne þeowian. Soðlice ne sceole we us 16 biddæn naþor ne to englum ne to opre halize monnum, buton to ure Drihtne áne þe þe is soð God. Ac we sceolen þeah ælcne Godes halze biddæn to fultume, 7 to þingunge, 7 þeahhwæ[þ]re to nán oðre us ne biddan, buton to þam áne þe is soð God. Ða forlet þe 20 deofel þene Hælend 7 awæz awát; 7 engles him sone neahlæcedon 7 him seruedon. On þis we mæzen openlice underzyten ure Hælendes cynde, þ he is æzðer 3e soð God 3e soð mōn. Iwislice ne durste þe deofel fondien hine, 3if he ful 3eare ne cneowæ þ he wære soð mōn; 24 ne eac him englæs ne þenedon, 3if he nære soð God. Ofte siþæs hit ilamp, 7 nú 3yt deþ, þ englæs beoð ofte hyder on middanearde isende, monnum to hælpe 7 to fultume. Be þam cwæð þe apostol, 'Englæs beoð þeiniendlice gastas'; 7 heo beoð hider on middanearde 28 isende to þeinizæn allæ þam monnum þe nu earniæn wyllæð mid gode weorcum þ heo to þære eadiznesse, þe ece is, bicumen moten. Mucel is þeo wurðscipe þe God Almihtiz us hafð izyfen, 3if we moten beon his bearn icwædene 7 engle ilice, 3if we nú his bodu [fol. 160] 32 healdæn wullæð. Uten 3emunen hú þe apostol us munede 7 tæhte 7 lærde, 7 þus cwæð, 'Nú is þe anfenge tid, 7 nu beoð þe halwende

1 Hwilon] *the l altered from another letter.*3 þas] þa<sup>s</sup> MS.14 Gode] *see note.*

23 wære] nære MS.

24 siþæs] þissæs MS.

30 wurðscipe] *s altered from c.*32 apostol] ap<sup>l</sup>a MS.

the semblance of an angel and is nevertheless an accursed spirit just as he was before. Then said the devil to Christ, 'All these things I give and bestow upon thee, if thou wilt fall at my feet and worship me.' Ah! how wretchedly does every one fall who now 4 humbles himself to the devil? There is no one who ever can obey the devil so well that he can obtain from him in return the more honour, but always the more zealously he now obeys him, the more cruel he is to him in return, until he finally brings him into ever- 8 lasting misery. Then said Christ to the devil, 'Get thee behind, thou accursed spirit. Verily it is written, that man shall pray to the Lord alone and serve him only.' After that the powers of the devil were crushed into the background, and Christ's teaching was 12 for ever after made flourishing throughout this world; first by himself and then by his apostles and by his holy teachers who came after. Christ said that one shall pray to God Almighty alone and 'serve him only. Verily, we must pray neither to angels nor to 16 other holy beings, but to our Lord alone, who is the true God. But still we should beseech each of God's saints for help and for intercession, and yet pray to none other except to him alone who is the true God. Then the devil left the Saviour and went away, 20 and angels came to him at once and ministered to him. By this we can clearly understand our Lord's nature,—how he is both true God and true man. Truly the devil would not have dared to tempt him unless he had recognized full well that he was a true man, 24 and angels too would not have served him unless he had been true God. Many a time has it happened—and it still does—that angels are frequently sent hither into the world to help and to assist men. Of them the apostle said, 'Angels are ministering 28 spirits'; and they are sent hither into the world to minister to all the men who now desire to merit by good works their coming to the blessedness which is eternal. Great is the honour which God Almighty has given us, if we can be described as his children, 32 and as like angels, provided that we now will keep his present commands. Let us remember how the apostle has admonished, instructed, and taught us thus, saying, 'Now is the acceptable time and now are the days of salvation,' when every man can merit for 36

dages, þ ælc mon mæz him seolfen þ ece lif earniæn mid ure Drihtne,  
 gif he his lif rihtlice libbæn wule æfter larpeowæs tæcinge. Ne  
 sceole we nenne mon bylzen, læs þe ure bene nē beo nōht; ac on alle  
 4 pinge gearwie wé ús sylfe swa swa Godes þeines, þ is ærest on mucela  
 pulde, 7 on dræfednesse, 7 on haliþe wæcce, 7 on fēstene, 7 on  
 clænnesse, 7 on þolemodnesse, 7 on clæne þonce, 7 on soðe lufe  
 Godes 7 monnæ. Þas mæznú lædeþ þæs mounes sawle on heofene  
 8 rice þe heóm on him hæfð. Soðlice hit wæs iboden 7 ihaten on  
 þare ealde æ þ ylce mon sceolde æfre embe twelf monðe þone teoðe  
 dæl his weorldehtæ Gode syllen; 7 hit is nú eac on þare niwæ  
 laþe æfter bocæ tæcinge rihtlic 7 Gode cwæmlíc to donne. Gif hit  
 12 þonne hwylcum men on his móde to earfoplic 7 to uneapelic þynce,  
 tylie he þ he hyre þone teoþe dæl his daze for Gode feste. Hwæt  
 we witen þ on twelf monþe beoð þreo hundred dazæ 7 fif 7 sixtiþ  
 daze, 7 six tidæ; 7 þisses festenes is twea 7 feowertiþ dazene: 7 gif  
 16 we þa six sunendazæn of adop, þe we swæsendo on habbæþ, þonne  
 ne beoð þær buton six ant þrittiþ dazene þæs fæstenes; þonne bið þ  
 þe teoþe dæl þare twelf monþe. Swa hwylc mon swa wule on  
 ylce tid heardlice 7 forwyrnedlice libbæn, þe bið fulfremed. Gyf  
 20 hit þonne hwylcum men to earfoplice pince, tilie he þenne þ he hure  
 þis fæsten selost feste, æþþer 3e on psalmsonge—þe þe ðæt cunne,—  
 3e on ælmesdæde, 3e on halþe bedum, 7 wæccum, 7 on ælce þære  
 gode, þe he for Gode to gōde don mæze: þ we alle moten on þis ha-  
 24 liþe tid æþþer 3e for Godæ 3e for weorlde þe bliþelycor lybbæn, þam  
 Drihtne fultumiende, þe ðe leofæð 7 rixæð āa on ecenesse. AMEN.

## [XI]

[Fol. 160, l. 20.]

**M**en þa leofeste, *sanctus Matheus* þe godspellere, þe ðis godspel  
 wrát, sæde þ þe Hælend spec to his leorningnihtæs bi domes  
 28 dæþe, 7 hæt heom alle þam monnum cupæn þ he him sylf on pissere  
 weorlde endunge hider on middænearde ús eft sechon walde on his

7 *Over mæznú is written by a later hand* werces.

7 monnes] monū MS.

10 weorldehtæ] weorldehtæ MS.

10 eac] upper part of the c like a t.

15 twea] the a altered from o (at a later date?).

24 tid] written over an erasure of another word.

24 weorlde] the w altered from another letter.

himself the eternal life with our Lord, if he will live his life rightly, according to the master's teaching. We must not offend any man, lest our prayers be for nothing ; but let us make ourselves ready in all matters, as being God's servants ; that is, first in great 4 patience, and in tribulation, and in holy watching, and in fasting, and in purity, and in tolerance, and in clean thoughts, and in true love to God and man. These virtues bring the soul of the man who has them in him into the kingdom of heaven. Verily it was commanded 8 and ordained in the Old Testament that every one should every twelve months give the tenth part of his worldly possessions to God ; and now too in the New Testament, according to the teaching of books, it is right and pleasing to God to do so. If then, it seems 12 to any man in his thoughts too grievous and too hard, let him at any rate endeavour to fast the tenth part of his days before God. Now we know that in twelve months are three hundred and sixty-five days, and six hours ; and there are forty-two days of this fasting. 16 And if we take away the six Sundays when we have meat, then there are only six-and-thirty days fasting. This is, then, the tenth part of the twelve months. Whosoever will live with austerity and continence for the whole period is made perfect. But if this 20 seems too severe to any one, let him then at any rate try to keep this fast as well as he can, both with psalm-singing—provided he can,—and with charity, and with holy prayers, and with vigils, and with every good act that he can do for his advantage before God. 24 So that we all at this holy time may live the happier both before God and before the world, the Lord helping him, he who liveth and reigneth for ever in eternity. Amen.

## XI

DEAREST men, St. Matthew the Evangelist, who wrote this gospel, 28 said that the Saviour spoke to his disciples about the day of judgement and bade them make known to all men that he himself at the end of this world would again visit us here on earth in his

mæzenþrymme mid engle wæredo, 7 he þenne walde ylce men 3e rice 3e heānne demen, 7 heóm ædlean syllæn æfter heore a3ene wruhte. 7 cwæð Ða 3yt þ summe þa Ðe þær wéron ne sceolden 4 deapæs onfón ær þam þe heo se3en hine sylfen on his rice cumende. Ðá embe six niht æfter þan þe Crist heom þas word sæde, he nom mid him þá his þreo leorningcnihtæs, þ wæs, Petrus, Iacobus, 7 Iohannes, 7 lædde heom uppon summe dūne onsundræn. Þa 8 feringe wearð Cristes anscone swiðe wunderlice fæ3er iworden beforen heom þrym, swa þ his wlite scean swa sunnæ, 7 his claðes weron iworden swa hwhite swá snaw. Þa rædlice ætsceawede him þær Moyses þe hal3æ þe þe ifyrren worlde ær wæs forðfæren 7 12 Helias þe prophetæ, 7 specon þær wið þone Hælend. Sone swa þa halize þeinas þ wundor swá mycel isæ3en, þa sæde Petrus to Criste, 'Drihten, god is us þ we hær beon, 3if Ðu wylt, [fol. 160 b] þ we hér wurcean þreo inn, þe án, 7 Moyse án, 7 Helie án.' Þá imong þ 16 heo þus speken þa com þær færinge swiðe beorht 3enip, 7 heom ealle ofersceadewæde; 7 an stæfne wæs iworden on þam miste þus cwæðende, 'Þis is mi leofæ sune þe me wæl licæð; 3ehyræð him.' Sonæ swa þa Cristes þeiznæs þ mycele wundor isæ3en 7 þa 20 fæderlice stefne ihærdon, þa wæren heo swiðe afyrhte, swa þ heo hit aberon ne mihten ac feollen on þam eorðæn swiðe ofdredde. Ða neahlæchede heóm þe Healend, 7 rân heom, 7 heom úp ahof, 7 cwæð to heom, 'Arisæð 7 ne ondredæþ eów.' Þa hyo heoræ eazæn úp áhofæn, 24 7 arison, þa ne ise3en heo neoper ne Moyses ne Helias, ne nænne mon buton Criste áne. Þa Ðe heo eft nyðer of Ðare dune eoden, þa bead Crist heom þreóm þe þa wunderlice sihðe ise3en, þ heo hit nane men ne sæden, ær þam þe he for monnæ hæle iprowed hæfde, 7 of 28 deape arise. Leofe men, ure Drihten mid his a3ene wordum þurh his hal3æn godspellere us munæð 7 læreð þ we us warniæn wið

3 wruhte] *the h altered from another letter.*

9 beforen] *beforem MS.*

14 Ðu] *du MS.*

16 Over þus is written heo.

16 Over 3enip is written vel mist, and over miste in l. 17 vel nipe in the same hand.

17 ofersceadewæde] *d altered from w.*

19 swa] *the s altered from w.*

19-þeiznæs] *þeiznæ<sup>a</sup> MS.*

21 ofdredde] *áfðredde MS. with deletion dot under a.*

glory with a host of angels, and (that) he then would judge all men both rich and poor and give them their reward according to their own deeds. And he said furthermore, that some who were there should not receive death before they had seen him himself 4 coming in his majesty. Then about six nights after Christ had spoken these words to them, he took with him his three disciples, that is, Peter, James, and John, and led them up on to a mountain apart. Then suddenly Christ's appearance became very wonderfully 8 fair before the three of them, in such wise that his countenance shone like the sun, and his clothes became as white as snow. Then suddenly there appeared Moses the holy man, who had died long before, and Elias the prophet; and they spoke there with 12 the Saviour. Directly the holy disciples saw this great wonder, Peter said to Christ, 'Lord, it is good for us to be here, if thou wilt, in order that we may here make three tabernacles, one for thee, one for Moses and one for Elias.' Then even as they thus spoke, 16 there came suddenly a very bright mist and overshadowed them all; and there sounded a voice in the mist, thus saying, 'This is my beloved Son, in whom I am well pleased; hear him.' As soon as Christ's disciples saw that great wonder and heard the voice of 20 the Father, they were very much afraid, so that they could not endure it, but fell on the earth, greatly terrified. Then the Saviour came near and touched them, and raised them up, saying, 'Arise, and be not afraid.' When they had lifted up their eyes and had 24 risen, they saw neither Moses nor Elias, nor any man except Christ alone. Afterwards, when they came down from the mountain, Christ charged the three of them, who had seen the wonderful sight, that they should tell it to no man, before he had suffered for 28 the salvation of men and had arisen from the dead. Dear men, our Lord with his own words through his holy evangelist exhorts and teaches us that we must take warning for ourselves against

synne ant wið mandæde, 7 pisses manfullen middaneardes læhtræs  
 forlæten; 7 þ we æfre on ylce tide 3eorne þencean hū læne, 7 hū  
 witende þas weorlðlice þing beoð. 7 is swiðe uncuð ælce men,  
 4 æ3þær 3e rice 3e þam hænum, hu longe he pisses lænen lifes brucon  
 môte. Hwæt we nu iherdon hwylc wunder he ætywde his leorning-  
 cnihtes on pissere gastlice isihðe; forþam þe he walde þurh þ  
 heoræ bileafe festniæn, 7 ealre þare monnæ þe hit iher[d]en sæggen.  
 8 Þeah ðe godspellere þas halize race mid lyt worde write, þeah-  
 hwæðere þ blisse 7 þeo murhðe þe heo ðer isezen on anes dæ3es  
 hwile wæs mare þenne æniz mennisc mon sæcgen mæze, oþðe forþan  
 asme3ean. Ðe godspellere cwæð þ Crist wolde her on worlde  
 12 sceawen his a3ene ansyne his leorningcnihtæs swá beorhtlice, 7  
 swa prymlice swa hine alle halize on heofenæ rice iseon sceolden:  
 7 he wolde læren us mid þam þ we wisten þ ælc þære monnæ þe  
 þenceþ þ he þa heofenlice rice bi3ýte, þ he sceal þa hwile þe he her  
 16 on weorlde bið, his lif sceadæn fram alle synlic lust, 7 fram þissen  
 eorþlice 3ytsunge. We sceolen 3emunæn þ Crist sæde þ þe wæ3 is  
 swiðe heah 7 swiðe stæ3er þe lædeþ us to heofenæ: þene wæ3  
 faræð þa men þe hore hyht to heofenum habbæð 7 þencð hū  
 20 ateoriendlic þis eorðlic lif is, 7 hū swiðe hit is all mid sore3e imeind.  
 Uten 3emunen hwæt þe apostol cwæð, 'Ure murhþe, 7 ure wuldor, 7  
 ure blisse is on heofene.' To þam murhðe 7 to þam blisse we sceolen  
 becumen þurh Gode. Wel þ is isæid þ Crist his halize þeinæs lædde  
 24 úp on þa hea3e dune onsundron: þ tacnæð þ þa soðfæste men beoð  
 isceadde feór fram yfele monnæ neawiste on þam towearde weorlde.  
 Þenne bið ifylled þ ðe wite3æ cwæð on þam psalme, 'Drihten, þu  
 bihuddest þine hal3æn on þines andwlitæn wuldre: 7 þu heom  
 28 bewrohtest on heofenæ rice, 7 heom scyldest wið alle yfele þingum.'  
 Þe godspellere sæde þ Crist æfter six dazum fulde þ he his þeinum  
 bihet—[fol. 161] þ heo his ansyne swiðe wunderlice iseon sceolden.  
 On þam is bitacnæd þ alle halize sceolen æfter þisse weorlde to þam  
 32 heofenlice blisse bicumen þe ðe Drihten heom bihet, þe ðe næfre ne  
 Leah, 7 hit heom 3earwode ær þan þe middaneard isceapen wære.

1 wið] wid *MS.* 11 *Over asme3ean is written biþencean by the same hand.*

17 *Over 3emunæn is written under stonden by the same hand.*

18 stæ3er] stæ3re *MS.* 27 þines] þine<sup>a</sup> *MS.* 27 wuldre] wuldres *MS.*

sin and against evil deeds, and leave the vices of this wicked world ; and that we should be at all times always earnestly considering how transitory and how fleeting these worldly affairs are. And it is most uncertain for every man, whether rich or poor, how long he 4 may enjoy this transitory life. Lo ! we have now heard what wonders he showed his disciples in this spiritual vision, because he wished thereby to strengthen their faith and that of all men who have heard it related. Although the evangelist wrote this holy narra- 8 tive with few words, yet the bliss and the happiness which was seen there in the space of a single day was greater than any mortal man can relate or even conceive. The evangelist related how Christ would here on earth show his disciples his own countenance, as 12 bright and as glorious as all the saints in the kingdom of heaven should see it ; and he wished to teach us thereby, so that we might understand that every man who intends to gain the heavenly kingdom must, the while that he is in the world here, keep his life 16 from all sinful lusts and from such worldly desires. We ought to remember that Christ said that the way which leads us to heaven is very high and very steep. By this way journey those who have their trust in heaven and think how transitory is this earthly life, 20 and how terribly it is all mixed with sorrow. Let us remember what the apostle said, ‘ Our joy, and our glory, and our bliss is in heaven.’ To that joy and to that bliss we must come through God. It is well said that Christ led his holy disciples up on to the high 24 mountain apart. This signifies that the righteous shall be separated far from the presence of evil ones in the future world. Then shall be fulfilled what the prophet said in the psalm, ‘ Lord, thou hast hidden thy saints in the glory of thy countenance, and thou hast enclosed 28 them in the kingdom of heaven, and thou dost keep them from all evil things.’ The evangelist said that Christ after six days accomplished that which he had promised his disciples—that they should see his countenance very wondrously. Hereby it is made manifest that 32 all holy men shall after this world pass to the heavenly bliss which the Lord has promised them,—he who has never proved false and had prepared it for them before ever the world was created. We

We rædeð on bocum þ þissere weorlde tide stondæp on six ylde. Nu beoð þe fīue forð igan, 7 þeo sixte is nu andweard. Nu æfter þonne þeos ifylled bið 7 iendod, þenne iheræð alle haliȝe ure Drihten 7  
 4 iseoð, 7 þenne blissiað ā on ecnesse. Hwi sæde þe godspellere þ þæs Hælendes ansyne wære scinendæ 7 swiðe wunderlic iworden, 7 scean swa synne ? For þan þe ðe Hælend wolde festnen 7 strengæn heore bileafe þe þ isezen, 7 eac eft alræ þare þe hit ihyrden secgæn :  
 8 þ we alle mihten underȝyten, þ swa swá his ansyne wearð on beorhtnes iturnd, swa beoð alle his halȝean on wlite 7 on wuldor ihwærfod on domes dæg swá he him sylf sæde, 'Soðfeste men scineð swa beorhte swa sunne on heore fæder rice.' Leofe men,  
 12 ær þam þe ðe æreste men Adam 7 Eua agulten 7 Gode wreðædon on neorxnawongæ, ær þan þa tunglæn, sunne, 7 monæ, hæfdæn mucele mare beorhtnesse þenne heo nú habbeð ; ac syðæn heo gylten þurh unhersumnesse, 7 God heom weorp of þam mucele murhðe on pisse  
 16 deapelic lif hider on middæneard, þa sceolden þa tunglæ þæs wite þrowiæn ; for þam ðe heo þare menniscen cunde onfon sceoldon, 7 heo þa for þón worden heoræ beorhtnes muceles dæles benumene. Hit ilimpð þeah on þissere weorlde endunge, on domes dæg, þ God ȝyfð  
 20 heom æft heoræ fulle brihtnesse. Þenne underfehð þe mone þare sunne brihtnesse, 7 þeo sunne [bið] seofen siðe brihtre þenne heo nu is ; heo moten eac þenne heom resten þæs runes 7 þæs ȝewinnes þe heo nú ðrowæð. Þis bið iworden, þenne þa tid cymæð þ þa Godes  
 24 bearn, þ beoð alle haliȝe men, underfoð eac reste heore mucele winnes 7 seoreȝæs þe heo nu dreaȝæð 7 þrowæð. Ne mæg þeah þare tunglæ ne þare halȝræ wlite 7 fæȝernesse beon ilic Cristes beorhtnesse, for þan þe his wlite, 7 his beorhtnesse oferscinæð alle oðre  
 28 liht. Sanctus Paulus þe apostol cwæð be þam Cristes halȝæn, 'Efne swa þe steoræ oferscinæð oðerne on brihtnesse þ he bið brihtre þene þe oþer.' Swylc bið þe mon ærest on domes dæȝe swa mucele wundorlycor 7 brihtre þenne he þer scinæð for þene oðerne.  
 32 For þam swa mycele mare swa ðe món her on weorlde to gōde deþ

2 æfter] -er added later. 6 wolde] wælde MS. 12 agulten] see note.

13 neorxnawongæ] neorxnawogæ MS.

16 tunglæ] junglæ MS.

18 worden is written by another hand above þón heoræ.

22 eac] ea<sup>o</sup> MS., with c written above an erasure.

read in books that the ages of this world consist of six periods. Five have now passed away and the sixth is now at hand. And, after this one is finished and brought to an end, all holy ones shall hear our Lord and see him and shall rejoice for ever in eternity. 4 Why did the evangelist mention that the Saviour's countenance became glistening and very strange, and shone like the sun? Because the Saviour would confirm and strengthen the faith of those who had seen this, and also of all those who have heard 8 it related. In order that we all might understand that even as his countenance was changed in brightness, so shall all his saints be changed in beauty and glory on the day of judgement, even as he himself said, 'The righteous shall shine as bright as the sun 12 in their Father's kingdom.' Dear men, before the first people Adam and Eve had sinned and made God angry in paradise,—before this,—the stars and sun and moon had much more brightness than they have now; but after they had sinned through disobedience, 16 and God had cast them forth from the great bliss into this deadly life here in the world, the stars had to suffer punishment for it, because they had necessarily participated in their mortal nature, and therefore they were deprived of a great part of their brightness. 20 However, it shall come to pass at the end of this world, on the day of judgement, that God will restore to them their complete brightness. Then the moon shall receive the brightness of the sun, and the sun shall be seven times brighter than it is now; they can also take rest 24 for themselves from the moving and from the toil which they now endure. This shall be accomplished when the time comes that the children of God, that is, all holy men, also obtain rest from their long toil and from the sorrow which they now endure and suffer. 28 Yet neither the beauty and loveliness of the stars nor of the holy ones can be like Christ's brightness, because his glory and his brightness shine above all other lights. St. Paul the Apostle said about the holy ones of Christ, 'Even as the one star shineth above 32 another in brightness, because it is brighter than the other.' So much the more glorious and brighter shall the one man be on the day of judgement when he shineth there before the other. Because as much as one man does the more good here on earth 36 above another,—as much as he is better in his deeds than another,—

to-foren þam oðre 7 swa mucel swa he bið on his dæde bætere þene  
 þe oðer, swá mycele mare mæde 7 ædlean he sceal underfón æt  
 ure Drihtine on domes dæg. Hwæt we witæn soðlice þ̅ ðe wlite 7  
 4 þeo feʒernesne þare drihtenlice ansyne feór oferstihð þare sunne  
 brihtnesse, swa hit rihtlic is; ac for hwán ʒemét þe godspellere  
 þare drihtenlicæ ansyne to þare sunne brihtnesse, buton for þam  
 þe he ne mihte nane brihttre ne wlitizre ifinden? Ac peah, swa ic  
 8 ær sæde, þe wlite 7 þeo feʒernesne Cristes ansyne [fol. 161 b] alle  
 þare sunne beorhtnesse oferstihð. Þæsne wlite, 7 þis wuldor þare  
 drihtenlice ansyne ne mót nán sunful mon iséon, ac þ̅ toʒescead bið  
 wunderlice iworden þurh þa mucele mihte þæs Almihtizæ Godes  
 12 sune. Ealle we seeolon on þam dæʒe, gōðe 7 yfele, on ure Drihten  
 lokian; ac ne bið þenne nán deofles mon þ̅ þæs wuldræs 7 þæs  
 wlitæs æniz̅e dæl iseon móte. Ac þa synfulle mén sceolen iséon þa wun-  
 dæn 7 þa sar on ure Drihtne 7 þære næʒlæ swaðe, þe he wæs on rōde  
 16 mid inæʒlod, 7 nænne dæl þæs blisses, þe ic ær sæde; for þan þe heo  
 nú her on worlde his mycele eadmodnesse wæron unþongfulre þonne  
 heo sceoldon. Ðonne ne mazen þa Cristes halʒæn nenne dæl þæs sares  
 ne þare wundæ on þam drihtenlice lichame iseon, ac heo iseoð þær  
 20 on him þ̅ blisse, 7 þone wlite, 7 þa fæʒernesne, for þon þe heo her  
 on worlde his ðrowunge 7 his eadmodnesse mid worde 7 weorcum  
 him þoncfulle wæren. Ðenne on domes dæg wurð ʒeiscead atwá, alle  
 soðfeste men 7 synfullæ: þenne æfter þam beoð þa synfulle men  
 24 on ece wite isend, 7 soðfeste men beoð to heofene rice ilædde, þær  
 heo moten þa scinendæ Cristes ansyne ā ecelice iséon; 7 heo þær  
 syðan æfre on brihtnesse libbæð 7 scinæð. Be þam sæde ðe apostol,  
 ‘Drihten ʒehywæð þa eadmodnesse ures lichames, 7 hine ʒedeþ  
 28 wlitizne ant brihtne æfter his aʒene anlicnesse.’ Hwæt sæcge we þ̅  
 his clapæs tacnoden þe ðe godspellere bisæde þ̅ heo wæren iworden  
 swa hwite swa snáw, buton þa halʒæ lapungæ, þ̅ is, alræ halizre héap  
 7 samnung? Soplice þa gædering bið hwit iworden þurh fulluhtes  
 32 bæðe, 7 heo scinæð hwite 7 brihte beforen Godes eazum þurh monie

22 atwá] t altered from another letter.

23 æfter þam] þam written above the line.

23 synfulle] n altered from h.

so much more reward and recompense shall he receive from our Lord on the day of judgement. Verily, we know well that the beauty and loveliness of the Lord's appearance far surpasses the brightness of the sun, as is fitting ; but why does the evangelist compare 4 the Lord's countenance with the sun's brightness, except because he could not find anything brighter or fairer ? Yet, as I have said before, the beauty and the loveliness of Christ's countenance surpasses all the brightness of the sun. This beauty and this glory of 8 the Lord's countenance shall no sinful man be permitted to see ; but that difference shall be miraculously produced by the great power of the son of Almighty God. We shall all on that day, both good and evil, look on our Lord ; but still there shall be no one belonging 12 to the devil who can see any part of this glory and loveliness. But the sinful ones shall see the wounds and the hurts on our Lord and the scars of the nails with which he was nailed on the cross, and no part of the joy which I have just described, because in 16 this present world they were less grateful for his great humility than they should have been. Then shall not Christ's holy ones be able to see any part of the hurts or of the wounds on the Lord's body ; but they shall see on him there the joy and the beauty and the loveliness, 20 because in the world here they were thankful for his suffering and humility with words and with deeds. Then, on the day of judgement, there shall be a division made in two parts, the righteous and the sinful. Next after that shall the sinful ones be sent into everlasting 24 punishment, and the righteous conducted to the kingdom of heaven, where they can behold for ever eternally the shining countenance of Christ. And there they shall live and shine for ever afterwards in brightness. Concerning this, the apostle said, 'The Lord 28 shall transform the humility of our body and make it beauteous and bright after his own likeness.' What shall we say that his clothes betokened, which the evangelist described as having become as white as snow, but the holy congregation, that is, the company 32 and assembly of all holy ones ? Indeed the congregation has become white through the baptismal bath, and they shall shine white and brilliant before the eyes of God through many holy deeds.

halize dæde. Wæl we witen þ̅ nis nan mon þe hine wið alle synnen  
 healden mæze þa hwile þ̅ he hér on weorlde bið, þ̅ he on summe  
 pingæ ne gulted, oððe on worde, oððe on weorce, oððe on þence. Ac  
 4 þeah hit iwurð æt þisre weorlde endunge on domes dæg þ̅ Drihten  
 his halzæ laþung 7 alle halize zeclænsæþ 7 alysed fram alle wemme,  
 7 heom þenne swa wlitize 7 swa unwemmed into his rice lædeþ.  
 þe godspellere sæde þ̅ ðær æteowden Moyses 7 Helias, 7 þær wið  
 8 Drihtin speken. Leofe men, hwylce sawedon heo héom ? oððe hwæt  
 specon heo to him ? Lucas þe godspellere hit sægð 3yt cyðlicor. Hé  
 sægð, ‘ Moyses 7 Helias wæron isæzene on prymme 7 on wuldre, 7  
 heo speco[n] to Criste embe his þrowungæ þe hæ eft on Ierusalem  
 12 zefulde.’ Hwæt tacnæð Moyses 7 Helias þa ðe þærūp on ðære dune  
 wið Drihten specon embe his þrowunge buton þa drihtenlice & 7  
 þa haliȝ witegæn þa ðe mid Godes Gaste itrymede wæron þe alle  
 imæneline mycel ær biforen Cristes þrowungæ sæden ?; 7 God heóm  
 16 unwreah alle þa ðing ðe towearde weron, ærest bi Cristes tocyme  
 hider on middæneard, 7 bi his þrowunge, 7 bi his úpriste, 7 bi his upstize,  
 þe he on heofene astah; 7 alle þa ðing þe us halize bec nu 3yt towearde  
 secgæð, bi domes dæg 7 bi Drihtines cyme æft hyder on middæn-  
 20 earde, 7 bi alles mon- [fol. 162] cynnes upriste, 7 bi þam toweardæn  
 liue. Buton tweon all þis sceal iwurðæn. Witerlice éac Moyses  
 þurh þas men tacnedo hu hé mennisce deap underfeng, 7 forðferde  
 7 iburized wæs. Rihtlice þa men mæzen beon þurh Moyses bitacnod,  
 24 þa ðe nu on domes dæg of deape árisæð 7 ær forþifarene wæron.  
 Eliæs næfre 3yt deap ne polode, ac he is 3yt on lichame libbende  
 on þam stowe þe God him hæfð isæt: 7 he sceal þær abidæn sund-  
 fullice his martyrdomes, oð ðet Drihten asende hine æft hider on  
 28 middænearde ær worldes ende, þ̅ he sceal þenne secgæn 7 cupæn  
 móncynne Godes lære, 7 his martyrdom for Cristes lufæ þrowæn on  
 Antecristes dazum. Rihtlice þa men beoð þurh Helias itacnode, þa  
 þe nú ær domes dæg libbende beoð imette. Ealle men æȝþær þa  
 32 ðe ær forðiwitene wæron, 3e þa ðe þenne on lichame libbende

1] Before Wæl a letter (h ?) has been erased.

9 cyðlicor] cy written upon an erasure.

23 Moyses] moyses<sup>s</sup> MS.

30 þurh Helias itacnode] MS. has helias written in the same hand over itacnode.

We know well there is no one who can keep himself against all sins as long as he is in this world, so as not to sin in some respects, either in word, or in deed, or in thought. But nevertheless it shall come to pass at the ending of this world on the day of judgement 4 that the Lord shall purify his holy congregation and all his saints and free them from all stain; and then he shall lead them thus beauteous and undefiled into his kingdom. The evangelist said that there appeared Moses and Elias and spoke with the Lord there. 8 Dear men, what kind of men showed themselves to them? or what did they say to him? Luke the Evangelist says it still more definitely. He says, 'Moses and Elias appeared in honour and glory, and they spoke to Christ about his suffering which he after- 12 wards accomplished at Jerusalem.' What do Moses and Elias who there up on the mountain spoke with the Lord about his suffering signify, except the law of God and the holy prophets who had been strengthened with the Spirit of God, who all had in common spoken 16 of Christ's passion long before?; and God had revealed to them all things which were to come,—first about Christ's coming here into the world, and about his passion, and about his resurrection, and about his ascension, when he ascended into heaven; also all the things 20 that holy books tell us are still to come,—about the day of judgement, about the Lord's coming again into this world, about the resurrection of all mankind, and about the future life. Unquestionably all this shall come to pass. Verily Moses also 24 signified through these men how he suffered the death of mortals, and died and was buried. Rightly by Moses can be signified men who now on the day of judgement shall arise, having previously died. Elias has never yet suffered death, but is still living in the 28 flesh in the place which God has set apart for him: and there he awaits his martyrdom whole, until the Lord sends him again on to this earth before the end of the world, when he shall proclaim and make known to mankind God's commands and suffer his martyrdom 32 for the love of Christ in the days of Antichrist. Rightly by Elias are men betokened who are found now living before the day of judgement. All men, both those who have passed away before, and those who are still living in the flesh at that time, shall be lifted 36

beoð, sceolen beon áhofene úp ofer þysne luftlice heofen on anes  
 eazæn beorhtnes, comende to þam dome togeane ure Drihten : 7  
 syððæn bið þe mycele dom rædlice iendod, 7 alle Godes halzæn beoð  
 4 þenne to þam éce lif ilédde. Leofæ men, we sceolen æfre mid  
 þankiende mode understonden 7 pencen hwæt þe heofenlice Kyng  
 for us ðrowode, 7 þ we sceolen þanken him á mid worde, mid dæda,  
 7 mid alle heortæ. For ylc mon swá he mare lufe hæfð to þam  
 8 Almihitigæ Gode, swa him lust swiðor þe lufe ; 7 á swa mycele  
 swiðor swa he þa swetnesse þæs heofenlice lifes on his mode ifeleð,  
 swa mucle swiðor him biteriæð 7 unswetiæþ alle þas eorðlice þing.  
 For þam *sanctus* Petrus þa ðe he Cristes ansyne swa briht 7 swa  
 12 wlitige iseah 7 þ wuldor þare twezræ monnæ Moyses 7 Helias, þa  
 forzeat he sone alle þas eorðlic þing þe hé ær on wæs, 7 wace heo him  
 þuhten for þa murhpe þe he þa iseah. Þa cwæð hé for þon, ‘ Drihten,  
 gōð is us þ we her beon, 3yf þu wult þ we her wurchen þreo leafselæs,  
 16 þe án, 7 Moysi án, 7 Helie án.’ *Sanctus Petrus* wæs swiðe mid þam  
 wuldre ofercumen þe he þær iseah, þ he for þon ne þohte hwæt he  
 speke—swylc he mynte þ he sceolde timbriæn eorðlic hus on þam  
 heofenlice blisse. Ne bið þær on þare heahe eadiǵnesse sundries  
 20 huses néod, be þam sæde *sanctus Iohannes* þe apostol, þ Drihten  
 sæwæde him eft oðre siðen þa gastlice sihðe. Þa he þa heofenlice  
 eadiǵnesse iseah 7 scéawode, þa sæde he felæ þingæ bi þare fezer-  
 nesse þe he iseah. Þa sæde he, ‘ Ne séah ic þær nan temple, ne nan  
 24 sundrie hús ; ac Drihten sylf is þare ceastre 7 þæs æpeles tempelhús.’  
 Ac þeah *sanctus Petrus* þ word mearcode, þeah he mid þam wuldre  
 ofercumen wære, þa he sæde, ‘ Drihten, god ús is þ we to Gode  
 mid gōde dæde earniæn þ we moten mid him béon 7 his halize  
 28 ansyne ecelice iseon á buton ende.’ Ða ðe *sanctus Petrus* Cristes  
 ansyne iseah swa briht, 7 swa wlitig, 7 þ wuldor þare twezræ  
 monnæ mid him, þa þuhte him, swa ic ær sæde, þ nan oðer blisse,  
 ne murhðe nære buton þ. Hwæt secgæ we, leofæ men, hwyle

2 eazæn] eazū MS.

8 Gode] the g altered from d.

12 þa] the a altered from o.

13 þas] þa<sup>s</sup> MS.15 þreo] pre<sup>o</sup> MS.

20 apostol] apta.

22 sæde he felæ MS., with he written by another hand?

27 After 7 a letter (h?) erased.

up above this aerial heaven in the flashing of an eye, coming to judgement to meet our Lord: and then shall the great judgement be quickly accomplished and all God's holy ones shall be led to the eternal life. Dear men, we must always understand with grateful heart and 4 realize what the heavenly King suffered for us,—and how we must give thanks to him always with word, with deed, and with the whole heart. For every one, the more love he has to Almighty God, the more he desires that love; and always the more strongly 8 he feels the sweetness of the divine life in his mind, so much the more do all these earthly things seem bitter and sour to him. Therefore St. Peter, when he saw Christ's countenance so bright and so fair, and the glory of the two men, Moses and Elias, forgot 12 at once all the things of this earth which he was occupied with before; and feeble they seemed to him beside the joy which he then saw. Then for this cause, said he, 'Lord, it is good for us to be here, if thou wilt that we here make three tabernacles; one for 16 thee and one for Moses and one for Elias.' St. Peter was very much overcome by the glory which he there saw, so that he did not think what he was saying—as though he intended to build a terrestrial house in the joy of heaven. In that sublime 20 happiness there is no need of a separate house apart, according to what St. John the apostle said, when the Lord again showed him, for a second time, the spiritual vision. When he looked and saw the heavenly bliss, he said many things about the beauty which he saw. 24 Then said he, 'I saw no temple there, nor any house apart; but the Lord himself is the temple of that city and country.' But still St. Peter, although overcome with the glory, gave meaning to the words when he said, 'Lord, it is good for us if we with good deeds can obtain 28 from God the possibility of our being with him, and of seeing his holy countenance eternally ever without end.' When St. Peter saw Christ's countenance so bright and so fair and the glory of the two men with him, it seemed to him, as I have just said, that there could be 32 no other bliss nor joy but this. What shall we say now, dear men?

eadiznesse underfoð þa men, þe nú mid gode dæde earnæþ þ heo  
 ecelice iseon moten þone þrym 7 þ wuldor ures Drihtines eadiznesse ?  
 Hwylc mon is þ mid worde sæcgæn mazæ, oððe mid mode þencean,  
 4 hū mycele, 7 hū monifealde beoð þa murhðe, 7 þa feþernesse þare  
 soðfæste monnæ, þenne þe [fol. 162 b] heofenlice Kyng lædeþ heo  
 to his rice, þær heo moten iseon on ecenesse his godcundæn  
 þrymme ? 7 ná þ án þ heo þær twæziæ monnæ wuldor iseon swá  
 8 swá Petrus 7 his feren dudon uppon þare dune, ac swylce þæs  
 unrimedlicen werodes Godes englæ 7 alle his halzæn, 7 eac heo  
 moten ecelice loken on Cristes anwlite mid alle murhðe, 7 mid alle  
 blisse. þær hæfð ælc to oðre unasecgendlic lufæ, 7 ylc blissæþ on  
 12 oðres gode 7 on oðres murhðe, swá on his azene. Ða sanctus  
 Petrus þas word þus to Criste spēc, þá com þær feringæ swiðe  
 briht wolen 7 heom alle úten embwreah : 7 wæs þá án stæfne  
 clypiende of þam brihte wolcne, þus cwæðende, ‘ þis is mi leofe  
 16 sunæ þe me wel licæð ; 3eihæreð him ; ’ þ heo wisten 7 under-  
 zeton þ swa swa he wæs soð mon þurh his menniscen cynde, swá  
 éac hé is soð God þurh his godcunde 3eeynde, 7 anes blisses, 7 anre  
 mihte ; for þon alle soðfeste men on him ifulled standeþ. For  
 20 mucele arfestnesse Crist sceawde his leorningenihtæs þá godcunde  
 sihðe, for þon þe he 3eare wiste þ ðeo tid neahlæchede þ he for  
 monnæ hæle þrowiæn wolde. þá wolde he for þon hér on worlde  
 heoræ bileafæ festlycor trymmen 7 heom cupan, mid þam heofenlice  
 24 murhðe þe heo þær isæzen, hū wlitiz his haliz lichame beon sceolde  
 æfter his úpriste. þa haliz [men] for heoræ mennisce tydernesse ne  
 mihten þ wuldor aberon, ac heo feollen on þa eorðe. þa dude  
 Crist swá þe arfeste larpeow don sceal, æzþer 3e heóm mid his  
 28 honden úp arærde, 7 eac mid his worde frofrede, 7 sæde to heom,  
 ‘ Arisæð 7 ne ondredæþ eow.’ þa þe heo heoræ eazæn úp ahófen, þa  
 n[e] isæzen heo þær nenne mon butón Crist áne, ac wæs þeo gastlice  
 sihðe þe héo ær isézen eft all awez iwitén. Ða þe héo nyðer of  
 32 þam dune eoden þe Thabor hatte, þa bead Crist heom þ heo nane  
 men þ brihtlice sihðe ne sæden þe heo þær isæzen, ær þam þe he for

2 Drihtines] Drihtine<sup>s</sup> MS.

27 Over arfeste is written treowe.

9 englæ] engli<sup>t</sup> MS.33 þam þe he for] þe <sup>he</sup> for MS.

what happiness shall those receive who now with good deeds are meriting the right of gazing for ever upon the majesty and the glory of our Lord's blessedness? What man is there who can tell with words or think with his mind—how great and how manifold 4 are the joys and the beauties of the righteous ones, when the heavenly King shall bring them to his kingdom, where they can behold for eternity his divine majesty? And it is not only that they shall see the glory of two men there, as St. Peter and his 8 companions did upon the mountain; but also that of the innumerable host of God's angels and all his saints; and also they shall be able to gaze for ever upon Christ's countenance with all joy and bliss. There each has for another a love beyond description, and each 12 rejoices in another's good and in another's joy as much as in his own. When St. Peter had spoken these words to Christ in this way, there came suddenly a very bright cloud, and enfolded them all about, and there was then a voice calling from the bright cloud, 16 thus saying, 'This is my beloved son, in whom I am well pleased, hear him;' in order that they might know and understand this, that just as he was true man through his human nature, so also he is true God through his divine nature, and of one joy and of one 20 might; wherefore all righteous men stand perfected in him. Christ showed his disciples this divine vision because of his great mercy. For he knew well that the time was drawing near when he would suffer for the salvation of men. Therefore he 24 desired then, in this world, to strengthen their faith the more, and to make known to them, by the heavenly joys which they there saw, how beauteous his holy body must needs be after his ascension. The holy men because of their human weakness could not endure 28 that glory, but they fell to the ground. Then Christ did as the kind teacher ought to do. He both raised them up with his hands and also comforted them with his words, and said to them, 'Arise and be not afraid.' When they had lifted up their 32 eyes, they saw no man there except Christ alone, but the spiritual vision which they had just seen had passed all away again. When they came down from the hill which is called Tabor, Christ charged them that they should not tell any man of the bright vision which 36 they had seen there, before he had suffered for the salvation of men,

monnæ hæle iþrowod hæfde, 7 eft wære of deape arisen. For hwón forbeat Crist his þeiȝnum þ̅ heo ne sceolden cūþæn ne sæcgæn nāne men þ̅ brihtlice sihðe, buton for twam þingum ? þæt oðer is forþan  
 4 þe he wiste, ȝif hit þam folce isæd wære, þ̅ all þ̅ folc were þenne þe mycele wiðerweardre þam ealdermonnum, 7 him þene tēone iþafien nolden þe heo syððæn wið Crist ȝefremedon. Ac þa nolde Crist þ̅ ðe halȝe ȝeleafæ þe þam monnum þurh his blod, 7 þurh his ðrowunge  
 8 sceolde iwurðæn þ̅ he æniȝe hwile ȝeiwoned stode ; ac hit sceolde nede gan all æfter his aȝene wille, swa he hit ær iset hæfde. Þenne wæs hit éac for oðre þinge þ̅ heo þa sihðe sæcgan ne mosten. For þam ȝyf hit þenne sone monnum cyþ wære, þenne wære moniȝ mōn þurh  
 12 þ̅ to his ileafen ærest æt frymþe sone ichærred. Ac he wiste þ̅ hit þuhte eft æfter þam moniȝe tyddrum modum swiðe eȝeslic þenne heo his hearde þrowungæ sēȝen 7 all þ̅ edwit 7 þa erfoðnesse, þe he for monnæ hæle þolede. þa wolde he forþan þ̅ heo abiden þæs sæles,  
 16 hwænne hit ware monnum nytlicost to cūþænne 7 to sæggene. He wolde þ̅ his halȝe þrowung ær ifulled wære, þ̅ eft his halȝe apostolas æfter þam þe heo mid þam Halȝe Gaste itrymede wæron, þ̅ heo þenne sceolden cūþæn [fol. 163] 7 sæcgæn openlice alle monnum,  
 20 æȝþer ȝe his halȝe þrowungæ, 7 his úpriste, 7 his úpstiȝe on heofene, 7 éac þas brihtlice sihðe þe heo þær mid heoræ eazuen isæȝen, 7 herden hu þeo fæderlice stæfne his ece eadiȝnesse cydde. Nu, leofæ men, we habbað isæd éow be summe dæle þæs godspellice word. Uten  
 24 we nu mid alle ure heorte, 7 mid alle úre mæȝne, cyrren to úre Drihten 7 earniæn mid gode dæde þ̅ we on heahnesse stiȝæn móte[n]. 7 ȝyf we wullæð lufiæn þ̅ we iseón moten ure Drihtines ansync swa wundorlic 7 swa wlitȝ, þonne sceole we nu forlæten unrihtlice  
 28 dædæ 7 lichamlice lustæs, 7 tilien æfre þ̅ we clæne beon 7 libben moten beforen ure Hælende, 7 healde we úre muð wið unnytte spæce, 7 ure heorte wið yfele þoðtæs, 7 earniȝe we mid gode dæde þ̅ þenne all moncynnes úprist bið þ̅ we þenne moten to þam ece murhðe  
 32 bicomæn, 7 þæt ece eadiȝnesse æt ure Hælende únderfon, 7 his ansyne ecelice iseon, 7 iheren ; 7 þær þenne þæs blisses brucæn mid þam heofenlice Kyngc, þe leofeð 7 rixæð on alræ worldæ world, AMEN.

5 wiðerweardre] wiðerweardre MS.    5 7] þe MS.    8 sceolde iwurðæn] isceolde wurðæn MS.    11 ȝyf hit þenne] hit *added on the margin*.

and had risen again from the dead. Why did Christ forbid his disciples to make known or tell any one of that bright vision except for two reasons? The one is because he knew that if this were told to the people, all the people would then be much less 4 obedient to their rulers, and would not have allowed them the persecution that they afterwards carried out against Christ. But then Christ did not wish that the holy faith which should come 5 to men through his blood and through his passion should at any 3 time be diminished; but that it should all progress inevitably according to his own will, as he had ordained it beforehand. Then was it also for a second reason that they were not to tell of the vision. Because if it had then been proclaimed to men forthwith, 12 many would have been thereby immediately converted to belief in him; but he knew that it would seem very terrible later for so many frail hearts when they should see his grievous suffering and all the reproach and hardship which he endured for mankind. 16 Therefore he desired them to wait for the time when it might be most profitable to make it known and proclaim it to men. He wished for his holy passion to be accomplished first; so that later, when his holy apostles had been strengthened with the Holy Ghost, 20 they should then make known and declare openly to all men, both his holy passion and his resurrection and his ascension into heaven, and also this bright vision, which they had seen there with their eyes,—and how they had heard the Father's voice proclaiming his 24 eternal blessedness. Now, dear men, we have related to you in part these gospel words. Let us now with all our heart and with all our strength turn to our Lord, and with good deeds obtain our right to ascend on high. And if we hold it precious to see 28 our Lord's countenance so wondrous and so fair, then must we now leave our unrighteous deeds and fleshly lusts, and ever strive to be clean and to be fit to live before our Saviour. And let us keep our mouth from idle speech and our heart from evil 32 thoughts, and by good deeds merit that when there comes the resurrection of all mankind, we may come to the eternal joy and receive the eternal happiness from our Saviour and see his countenance for ever, and hear him; and then enjoy bliss there with the 36 heavenly King who liveth and reigneth world without end, Amen.

## [XII]

[Fol. 163, l. 13.]

Ic eow bidde, leofe men, þ̅ swa ofte swa 3e faren bi iicre monn̅e  
 burines þ̅ 3e sceawia̅n 7 asmeȝen hw̅ær heora̅ w̅ælan beoð̅ bi-  
 cumene, 7 heore gōld, 7 heore þ̅eȝenscyp̅æs, 7 heore worldprude  
 4 þ̅ære ydelnesse. Hwi! nyte 3e þ̅ all þ̅ tofaræð̅ 7 togli̅t, swa swa  
 monnes sceadu̅ dæp̅? 7 heore worldþrym, swa rice, 3edwæsete, 7  
 3edwán, 7 aidlode, 7 afúlode? Ac loca þ̅enne on þ̅a buriznes 7 sæȝ  
 to þ̅e sylfum, 'Hwæt! þ̅æs mōn̅ iu on þ̅issre worlde wunsumlice  
 8 lyfede þ̅e ic ær cuð̅e.' Þ̅enne mazon þ̅a ð̅yrle ban us læren, 7 þ̅æs  
 deaden dust of þ̅ære buriznes to us cwæð̅on wolden, ȝif heo specen  
 mihten, 'To hwán, þ̅u earme, on þ̅isse worlde ȝȝysungum swinces?  
 oð̅er to hwam þ̅u on oferhydo þ̅e sylf úp̅ ahæfst on ofermetto, 7 ón  
 12 unþ̅eawæs, 7 sunne to swyð̅e fyliz̅edest? Beheald me, 7 onscyne  
 pine yfel̅e þ̅onc̅æs, 7 onȝit þ̅e sylfum! Sceawe mine b̅án h̅er on  
 þ̅issere molde, 7 biþ̅eng þ̅e sylfen! Iú ic wæs swy̅lc þ̅u nu eart,  
 7 ȝȝt þ̅ú iwurð̅æst swulc ic nú eóm. Geseoh mine ban 7 mi dust  
 16 7 forlæt̅ pine yfele lust̅æs.' Þ̅enne, leofe men, þ̅eah þ̅e ð̅a deade  
 b̅án of þ̅ære buriznes specon ne mazon, þ̅eah we mazen us sylf̅æn bi  
 þ̅am læren: for þ̅am þ̅e we sceolen æfre ȝemunen þ̅æs ures heonen-  
 sip̅es, 7 we næfre æft n̅ē wend̅æþ̅ hider on worlde, þ̅̅ we æniȝ̅ gōd̅ dón,  
 20 ac þ̅enne beoð̅ þ̅a edlean 7 þ̅a ær idone weorc isceawod. Beþ̅ence  
 we eác̅ æfre þ̅one ended̅æȝ þ̅issre worlde, þ̅̅ is domes d̅æȝ, þ̅onne  
 Drihten mid þ̅am heofenlice weredo [haliz̅ræ] 7 engl̅æ þ̅isne midd̅æn-  
 eard sæc̅ð̅ to weane 7 to wrace synfulle monnum, 7 eác̅ halize monnum  
 24 his fultum to bringenne. Þ̅enne aris̅æþ̅ of þ̅am ealde buriznes alle þ̅a  
 lichame 7 þ̅a b̅án, þ̅e f̅æleȝeare ær deade on swefete læȝen 7 mid synn̅æ  
 deopnysse ifestnode w̅æren. 7 þ̅enne aris̅æþ̅ all mōncynn̅ tog̅ædere,  
 7 heo þ̅enne iseoð̅ þ̅as world sweliz̅ende, mid fure brastlende 7  
 28 bærnende, [fol. 163 b] ant þ̅one heahroder on reade lizeum; 7 all  
 þ̅æs midd̅aneard byð̅ mid fure ar̅æred. Þ̅onne cym̅ð̅ þ̅e soð̅fest̅æ  
 dem̅æ of heofen̅æs wolcnu[m], 7 he byð̅ ymbþ̅rung̅æn mid þ̅am  
 heofenlice weredo; 7 þ̅enne beoð̅ alle ig̅æder̅æde þ̅e soð̅f̅æste 7 þ̅a

2 Above w̅ælan is written vel æhte in the same hand.

16 þ̅e] þ̅a MS.

18 þ̅æs] þ̅ene MS.

28 bærnende] bænnende MS.

## XII

DEAR men, I pray you as often as you pass by tombs of rich men to look and consider where their riches have come to and their gold and their retinues and their worldly pride of their leisure. Why, do not you know that all of it goes and passes away, just as a man's shadow does? and their worldly glory, great as it is, has diminished and dwindled and become worthless and vile? But look then on the grave and say to thyself, 'Lo, this man whom I used to know, of old lived happily in this world.' The 8 fretted bones can therefore instruct us, and the dust of the dead man would say to us from the tomb, if these could speak, 'Why, wretch, dost thou toil with covetousness in this world? or why dost thou arrogantly lift thyself up in pride and in evil habits and 12 follow sin too much? Look on me and abhor thy evil thoughts and bethink thyself. Look on my bones here in this dust, and think of thyself. Before, I was such a one as thou art now, and thou shalt yet become such as I am now. Look on my bones and my 16 dust and leave thy evil desires.' So, dear men, though dead bones cannot speak from the tombs, we can nevertheless instruct ourselves by them. For we must always remember our journey hence; and (how) we never again shall return hither into the world, so as 20 to be able to do any good, but then the retributions and the things we have done before shall be manifested. Let us also be always thinking about the last day of this world, that is doomsday, when the Lord with the heavenly company of saints and angels shall 24 visit this earth to afflict and punish sinful ones, and also to bring his help to holy ones. Then shall arise from their old tombs all the bodies and the bones, which for many years before were lying dead in slumber and were kept fast by the weight of sins. And 28 then all mankind shall rise together, and they shall see this world burning, crackling with fire and flaming, and the high heavens in red flame, and all this world shall be destroyed by fire. Then shall come the righteous judge from the clouds of heaven; and he 32 shall be encircled by the heavenly companies, and then shall be gathered together all the righteous and the sinful before the stern

synfullæ ætforen þæs strecen demen heahsetle, 7 Drihten héom  
 þonne sceadæþ on twa healfæ. 7 he sāt þa soðfestæ on þam  
 swiðere healfe, 7 þa synfulle on þam wunstren healfe, 7 he þenne  
 4 sæð to þa[m] soðfestæn, 'Cumeð, 3e iblesode, on þenne roderlice æpel,  
 7 þær symle wuniað, 7 on blisse, 7 on murhðe efne englen ilice  
 7 þider 3e beoð ibrohte mid muri3e lofsongum, 7 þær 3e beoð mid  
 me wuniende on heofene rice murhþe on eower Drihtiues ansýne;  
 8 þær eow nan wiðerweardues ne deræð, ac on sundfulnessse þæs  
 brihte lihtes 3e þær blipe wuniað, for þam þe 3e lustlice mine é 7  
 mine láre heolden, 7 alle þa ðing þe ic éow beað to healden. Alle  
 ic héom eft iseah last on eowre gode weorcum, swa ic heom ær  
 12 sáde.' Þenne syððæn bihið Drihten to þam synfullæn monnum 7  
 þus to heom cwæð, 'Gewitæþ, 3e awarizede, from me on þane  
 mycele æðm, 7 on þane ece brune, 7 on þene bittre þrosm hælles  
 fures, þær þe lei3 repelice bærneð, 7 þær þa dracæn þa synfullen  
 16 teræð mid heoræ toþum. 7 þær þa scyldige bærnæþ, 7 þa wurmæs  
 héom mid weallende muðes forswol3eð; 7 heoræ ansyne bið þær  
 mid teares oferfleowen, 7 þær bið é3eslic toðene grind; 7 þær  
 næfre ne áteorað þeo swearte niht, ne þeo þystre dymnes, ne heom  
 20 þær nefre ne bið isceawed lihtes leóme: for þam þe 3e mine lare on  
 eowre mode oferhó3oden, 7 3e, recelease, nolden mine bodu healdon.'  
 Þenne æfter þam þe þa manfulle beoð isceofene wepende on þ ece  
 fýr, þær heo on pine 7 on ece yrmþe wuniað, heo iseoð þære  
 24 soðfestre 7 englæ murhðe 7 iselize monnæ hwit werod herizende  
 ure Drihten. 7 þa ðær cumeð þe hér mæn wrohten 7 Godes lare  
 iheren nolden. Heo beoð bisencede on þa hate li3æs þær héo  
 þrowiað on ecere seore3e. Þenne faræþ þa halize men 7 þa  
 28 soþfeste mid swe3e to life, ant samod sipiað mid englæ werod to  
 þam upplíce rice, þær heo blipe wuniað on ece eadignesse; 7 heo  
 næfre ne beoð isceadde fram þære ece murhðe. / Þenne is us mucel  
 neod, leofe mæn, þ we Godes bodu 3eorne healden 7 earniæn þ we  
 32 moten mid heofenwaræ lifes brucean, 7 þ we ne weorþæn aweorpen

3 swiðere] an erasure of a letter after the i.

7 eower] ure MS.

14 7 on þene] 7<sup>on</sup> þene MS.

21 healdon] the e altered from another letter.

4 æpel] æþele MS.

8 nan] nanes MS.

13 þane] þare MS.

20 isceawed] d altered from ð.

25 þa ðær] þa þe ðær MS.

judge's throne; and the Lord shall separate them then into two divisions; and he shall set the righteous on the right hand and the sinful on the left, and he shall then say to the righteous, 'Enter, ye blessed, into the heavenly country, and there dwell for 4 ever both in bliss and in joy even like to angels. And thither ye shall be brought with joyous songs of praise, and there ye shall be dwelling with me in the joy of the kingdom of heaven before your Lord's countenance. And there nothing untoward shall hurt 8 you, but in the safety of the bright light ye shall dwell there happily, because ye gladly have kept my law and my commands, and all the things that I commanded you to keep; I have seen them all accomplished in your good works such as I have just named.' 12 Then after that the Lord shall look on the sinful ones and thus speak to them, 'Depart, ye accursed ones, from me into the great furnace and into the everlasting fire, and into the bitter smoke of hell fire; where the flames burn cruelly and where dragons tear 16 the sinful with their teeth. And there the guilty ones shall burn, and serpents devour them with foaming mouths; and their faces shall then be overspread with tears; and there shall be a terrible grinding of teeth. And there the dark night and the black 20 darkness shall never fail, nor shall there ever be shown to them a ray of light, because ye despised my teaching in your hearts, and ye, careless ones, would not keep my commands.' Then after that the wicked are driven, weeping, into the eternal fire,—where they shall 24 dwell in pain and eternal misery,—they shall see the joy of the righteous and of the angels, and the white company of blessed people praising our Lord. And those shall come there who did evil here and would not obey God's command. They shall be 28 plunged into the hot flames, where they shall suffer in eternal affliction. Then the holy and the righteous ones shall pass with melody into life and journey together with the host of angels into the kingdom on high, where they shall dwell happy in everlasting 32 joy, and never be parted from that eternal happiness. There is much need for us, then, dear men, to keep God's commands earnestly and deserve that we may enjoy life with the dwellers in heaven, and that we are not cast into the lowest depths of hell. 36

on þa deopestæ helles grunde. For þam þe we iseoð þis læne lif  
 mid fræcednesse 7 mid mycele earfoðnesse ifulled, 7 ylce dæg þis  
 lif wonæð 7 wursæð; 7 nā lifiende mōn ne þurhwunæð on þisse  
 4 weorlde, ne nān eft to lafe ne wurð. Al moneyn is ilice on þas  
 weorlde icenned, peah heore lif beo syððæn unilic; 7 heo æft on  
 ende alle ƿewitæð. Ne nan swa longe her on wƿeorlde ne leofæð, þ  
 eft þe deap hine ne ƿenime, 7 þa modizæn 7 þa oferhudizæn deapæs  
 8 gncornung gripð. 7 þ heo hér for Godes lufe syllen nolden heoræ  
 sawle to hælpe, heo hit rædlice forlæteð, 7 oðre þerto foð, þa heo  
 for Criste hit letæn [fol. 164] nolden, þa hwile þe heo lifedon. Ac  
 þenne þe deap cymæð, þenne sceolen heo forlæten heoræ æhtæ  
 12 heoræ unðancæes, 7 heo his þenne nan þing nabbæð. Ylce dæg þis  
 andwearde lif wonæð þe we lufiæð, ac þa pine ne woniæð þam  
 monnum þe heom nū æfter earniæð. Uton we þenne, leofe men,  
 þas þing alle ƿemunen 7 iþencean þ þæt mennisce lichame is swa  
 16 blowende wurten, þe for þare sunnæ hæte fordruziæð 7 for-  
 scrincað. Swá eac þæs monnes ƿeoƿeþæ 7 feƿernes dæp. Þenne  
 þeo ælde on him siƿæð mid unhæle, all þare ƿeoƿeðe feƿernes aweƿ  
 awit 7 forwurð. Ac Cristes ansýne is to lufizenne ofer alle oðre  
 20 þing mucle swiðor þenne þes lichames ƿeoƿæðhád. Ac habbæp  
 eowre heorte on þisse corþlice ƿewinne 7 earniæp eow þ heofenlice  
 rice, þær is éce eadiƿnesse; þær cald ne gráneð, ne child ne  
 scræmeð. Ne bið þær þurst, ne hungor, ne wóp, ne teoðe ƿegrind,  
 24 ne morþer, ne mán; ne þær nan ne swæltæð, forþam ðe þær  
 ne byð nān acenned; ne þer ne byð sar, ne seoreƿæ, ne nan  
 longing, ne unlustes ƿewin. Ac þær is þæs hestæn kynges kyne-  
 rice, 7 þær wuniæp alle þa þe Godes bodu heolden on ece murhðe;  
 28 7 heo dæƿhwamlice þene heofenlice kyng bliðne iseoð, 7 heo mid  
 him 7 mid his halƿan libbæp, 7 rixæð á on eccenesse. Hwæt we  
 maƿen bi þissum underƿytæn 7 icnawon þ þe Almihtiz Drihten nele  
 þ mon his ƿefenæ nænne þanc nýte. Ne þearf us na tweoƿean þ he  
 32 us næle eft þare læna muneƿiæn þæs þe he us her on weorlde to

2 earfoðnesse] *the f altered from t (?)*.

3 þurhwunæð] -wuned *MS.*, after which a letter (e?) has been erased.

14 earniæð] ea'niæð *MS.*

For we see that this transitory life is full of much danger and hardship, and each day this life wanes and grows worse. And no man living continues for ever in this world, and again none is left behind. <sup>1</sup> All mankind is born alike into this world, although their <sup>4</sup> life may be afterwards unlike, and again they all pass away finally. No man lives so long here in the world that death does not seize him later, and the affliction of death fastens on the proud and overconfident. And because they here would not give (their life) for <sup>8</sup> the love of God to help their soul they shall soon lose it, and the others shall obtain it, since they would not give it up for Christ's sake while they were living. But when death comes they must leave their possessions against their will, and then they shall <sup>12</sup> have nothing. Every day this present life which we love wanes, but the torments shall not wane for those who are now meriting them. Let us, then, dear men, remember all these things and consider that the human body is like growing plants which dry <sup>16</sup> and shrivel because of the sun's heat. So, too, does man's youth and beauty. When old age sinks down on him with ill health, all the beauty of youth passes away and perishes. But Christ's countenance is to be loved above all other things, much more than <sup>20</sup> the youthful state of the body. So keep your minds on this earthly struggle, and obtain for yourselves the kingdom of heaven where is eternal happiness; where the old man does not groan and the child does not cry. There shall be no thirst, nor hunger, nor <sup>24</sup> weeping, nor grinding of teeth: no slaying, nor wickedness. There no one dies,—for no one is born there. There is no hurt, nor sorrow, nor weariness, nor strife of passions. But there is the kingdom of the highest king, and there shall dwell all who have <sup>28</sup> kept God's commandments in eternal joy, and every day they shall see the heavenly king rejoicing, and they with him and with his saints shall live and reign for ever in eternity. Lo! we can by this understand and recognize that the Almighty Lord is unwilling that one should not show some thanks for his benefits. We need not doubt that he will remind us later of the loans of

forlæt. Æfre swa he us merlucor ȝyfð, swa we him swiðe  
 ponciæn sceolen; 7 swá þrymlicor ár, swa beo þær maræ eadmod-  
 nesse. Þam ðe Drihten mycel sylþ, myceles he him eft æt biddæþ;  
 4 7 þam þe he her on worlde mucel to forlæteþ, mucel he to þam eft  
 seceð. Æ3h[w]ylc heah ár hér on worlde bið mid frecednesse be-  
 wunden; 7 swa þeo ár bið mare, swa beoþ þa frecednesse swiðræn.  
 Be þam we wullæð eow sune bysne sægen: þ̅ treow þe weaxeð  
 8 on þam wude be ár úp ofer alle þa oðre treón, 7 hit þenne ferengæ  
 strang wind wiðstont, þenne bið lit swiðor iwæged 7 iswenced  
 pene þe oðer wudæ. Eác þa heahzæ torræs 7 clifæs þe heazæ  
 stondæþ ofer alle opre eorðæ, heo eác þe mare rune nimæð, ȝyf heo  
 12 ferengæ to eorðe fællæþ. Swy[l]ce eác þa heazæ muntæs 7 dunæ þa  
 ðe heaze stondæþ 7 torriæð ofer alne middaneard; þeahhwæðere  
 heo habbæð wite þæs ealderdomes, þ̅ heo beoð mid heofenlice fure  
 ipréad 7 ipreste, 7 mid lize toslazene. Swa eac þa heazæ mihtæ  
 16 her on worlde fællæð 7 drosæð 7 to lure wurðæþ. 7 þisre weorlde  
 welæ wurðæþ to soresæ. Þeah we us scrydæn mid þam rædeste  
 golde 7 mid þam hwiteste seolfre, 7 we mid þam fezereste ȝym-  
 stanes all uten embihangene beon, þeah þe mon sceal éce ende  
 20 abidæn; 7 þeah þa mihtize men 7 þa ricostæn haten héom ræste  
 wurcéan of marmanstæne 7 of goldfretewum, 7 heom haten mid  
 ȝymmum 7 mid seolfrene [fol. 164 b] ruwum þ̅ bed al wreon, 7 mid  
 þe deorewurðeste godewebbe al úton ymbhón,—þeah cymeð þe  
 24 bitter deap 7 todæleþ all þ̅. Þenne beoð þa welæn 7 þa glenzæ  
 azotene, 7 þe þrym tobrocen 7 þa ȝymmæs togliðene, 7 þ̅ gold  
 tosceaken, 7 þe lichame todroren 7 to dyste iwordon. For þam nis  
 þissere weorlde wlite noht, ne þisses middaneardes feernes, ac  
 28 he is hwilwendlic, 7 feallendlic, 7 brosnodlic, 7 drosendlic, 7  
 brocenlic, 7 yfellic, 7 forwordenlic. Swá swá ricu beoð hér on  
 worlde. Hwær beoð þæ rice caseres, 7 þa kyngæs, þe we iu cupæn?  
 Hwær beoð þa ealdormen þe boden setten? Hwær is domeræ  
 22 domsclt? Hwær beoð heoræ ofermædo, buton mid molde beþeah,

2 ponciæn] ponciæn *MS.*, with the upper part of the o like a.

5, 6 bewunden] bewundū *MS.* 6 beoþ] beoþ *MS.* 11 stondæþ] stondæþ *MS.*

17 wurðæþ] wurdæþ *MS.* 18 golde] golde *MS.*, with the erasure of a d after o.

21 haten] hatem *MS.* 22 ruwum] rawum *MS.*

28 7 drosendlic] 77 drosendlic *MS.*

what he has allowed us in this world. Ever as much as his gifts are the more excellent, so must we thank him the more; and the more glorious the honour, so should there be the greater humility. From him to whom the Lord gives much he asks much again; and 4 from him to whom he allows much in this world, he looks for much in return. Every high dignity in this world is surrounded with danger, and the greater the dignity is, so are the dangers the greater. Concerning this point we shall tell you a parable. When 8 suddenly a strong wind arises against it, the tree which grows in the wood up above all other trees in dignity is accordingly more harassed and more lashed than the other trees. So too lofty towers and cliffs, which stand high above all other regions, have likewise 12 the greater ruin, if they suddenly fall to earth. So also, the high mountains and hills which stand lofty and tower above all the world; they nevertheless pay the penalty of their pre-eminence, because they are struck and damaged by fire from heaven and 16 shattered by its flame. So, too, the high powers in this world fall and perish and come to destruction, and the riches of this world turn to sorrow. [Though we clothe ourselves with the reddest gold and with the whitest silver and are outwardly all 20 hung round with the fairest jewels, still man must await the end of all time. And though the mighty and the greatest have couches made for them of marble and of golden ornaments and order their bed to be covered all with silver coverings and to be hung 24 about outside with precious tapestry,—yet bitter death comes and scatters all this. Then are the riches and the ornaments destroyed, and the splendour annihilated and the gems melted and the gold poured away. And the body is crumbled to pieces and turned to 28 dust. Therefore the beauty of this world is nothing, nor is the loveliness of this earth anything, but it is transitory, and perishable, and crumbling, and decaying, and fragile, and mean, and perishing. Even so are the seats of authority in this world. 32 Where are the mighty emperors and the kings whom we knew of old? Where are the magistrates who established the laws? Where is the judge's judgement-seat? Where is their pride, unless covered over with earth and driven into punishment? 36

7 ðu wite wræce[n]? Wá byð weorlðscreyftum buton heo mid rihte  
 ræden 7 tæcæn. Swá bið éac þam læwæde monnum, buton heo  
 heore scrifte lusten 7 heræn, 7 þa halize lare healden. Hwær com  
 4 middaneardes gestreon? Hwær com weorlde welen? Hwær com  
 folce feernes? Hwær comen þá men þe Ʒeornlucost eahte tyloden,  
 7 oprum eft yrfe læsden? Swyle bið þeo ofêrlufe eorþlice Ʒe-  
 streonæ. Efne heo bið smeke ilic, oððe rænæs scuræs, þonne heo  
 8 of heofenne swiðost reoseð, 7 rape eft toglidene wurðæp; 7 cymð  
 þenne fæƷer wæder 7 brihte sunnæ. Swá wáce 7 swa tealte beoð  
 eorðlice dreames, 7 swá wáce beoð eahtæ mid monnum. Swá bið  
 toðæled lichame 7 sawle, þenne heo bið of þam lichame ilæd; 7  
 12 bið syððæn ful uncuþ hu þe deme embe þa sawle wule. Ðenne  
 nis us nan þing bætere ne sælre, buton þ we lufien ure Drihten  
 mid alle mode, 7 mid alle mæƷne, 7 mid alle inþoncæ. Swá hit bi  
 þam iwwiten is, 'þe ðe his Drihten lufæð, 7 his bene to him sendeþ,  
 16 hé iheræð him eafre, 7 his mildse on him sendeþ.' Swá Crist sylf  
 sæde, 'þa ðe to me cêrræð from heora gyltæs, 7 heora synnæ  
 andetæð on mine nome, 7 dædbote doþ mid fæstene 7 mid teare  
 gúte, 7 mid clæne Ʒebedum 7 mid ælmes,—ic Ʒeate heom mine milse;  
 20 7 sylle heom forƷefenesse, 7 alýfe heom mine rice, 7 to heofene wæƷ  
 tæche, þær beoð alle gōðe, 7 þeo singale blis, 7 þeo mucle mede.  
 Ic sylle for þisse eorþlice swinke þæ heofenlice réste, 7 for þisse  
 læne rice, þa heofenlice Ʒife; 7 for þisum earne life, þ eadiƷ 7 þ  
 24 æƷ[e]ndlice rice.' Ealæ, iselize beoð þa men þe þ rice lufiæð; 7  
 unlæde beoð þa ðe him wiðsacæð. Hwæt fremæþ þam men, þeah  
 he al middaneard on his aƷene æht istreone, Ʒif þe deofel nimæþ eft  
 his sawle? Oððe hwæt, þeah he libbe her on life á þusend wintræ?  
 28 Al hit bið him unnyt, Ʒyf he æfter his deape bið into hælle ilædd,  
 7 þær on pine wunæð á buton ende. Uton we wenden us nú to  
 þam betera 7 cerraen to ure Drihten, 7 him Ʒeorne iheræn, 7 his  
 bodum healdon. 7 secea we ure chyrceæn mid clænnesse, 7 þær  
 32 Ʒeorne lystæn þære halƷæ lare. 7 þerinnæ nane spece ne spæken,  
 buton þ we mid stilnesse ure bedu singæn, 7 earniæn us þ úplice  
 rice. Þær is Kynges prym isyne, 7 þær is fæƷer englæ werod, 7

1 weorlðscreyftum] scrytum MS. 6 eft] ofte MS. 18 dædbote] dædbote MS.  
 19 Ʒeate] Ʒeafe MS. 21 After mede is an erasure.

Woe to confessors unless they advise and instruct rightly! So also to the lay men unless they hear and obey their confessors and keep the holy precepts. Where have worldly possessions gone? Where have earthly riches gone? Where has the splendour of nations gone? Where have those gone who most zealously strove for possessions and then left an inheritance for others? The immoderate love of earthly possessions is even thus; it is even like smoke or rain-showers when they fall very heavily from heaven and then quickly are dispersed again; and then comes fair weather and the bright sun. } Even so feeble and so uncertain are earthly joys, and so mean are possessions among men. Thus the body and soul are divided when this is taken from the body, and then it is very uncertain what the judge intends concerning the soul. Therefore there is nothing better or more profitable for us than that we should love our Lord with all our hearts and with all our strength and with all our mind. Even as it is written about this, 'To him who loves his Lord and makes his petition to him, he always listens, and sends his mercy.' So Christ himself said, 'As for those who turn to me from their sins and confess their guilts in my name and make repentance with fasting and with the shedding of tears and with earnest prayers and with almsgiving,—I shall give them my mercy, and grant them forgiveness and allow them my kingdom and show them the way to heaven, where all good men are, and continuous bliss everlasting and the great reward. I give for this earthly toil the heavenly rest, and instead of this transitory kingdom the heavenly gifts, and instead of this wretched life the happy and the endless kingdom.' Lo, blessed are the men who love that kingdom, and wretched are those who strive against it. [What doth it profit a man, though he acquire the whole earth into his own possession, if the devil shall have his soul afterwards? Or what doth it, though he live here in this life for a thousand winters? It is all useless to him, if he after his death is led into hell and there dwells in torments for ever without end. Let us now turn ourselves to the better side and incline to our Lord and earnestly hear him and keep his commands. And let us visit our churches with cleanness and there hear earnestly the holy teaching. And therein let us utter no speech except to recite our prayers quietly and to merit the kingdom on high for ourselves. There is the King's majesty visible

apostola song, 7 Godes lof, 7 þæs heahsten kynges herung. Þer þa soðfeste men scinæð swá sunne, 7 men rixiæð swa englæs on heofene rice. We beoð ihatene 7 ilaðode to þam halize hame 7 to 4 þam kynelice friðstole, þær ðe Almihtiz Drihten leofæð ant rixæð mid alle his halzæn á abuten ende. Amen.

## [XIII]

[Fol. 166 b, col. a, l. 25.]

**A**uarus, þ is, 3ytsere on englisc. *Auaricia* is 3ytsunze : sume men  
 8 hit hatæð grædi3ness pissere worlde, þ is, þ ðe mon beo gredi3  
 goldes 7 seolures 7 worldlicræ istreônæ. Ðeo grædi3nesse is, swa  
 swa þe apostolus Paulus sæde, rotæ of ylc ufel ; 7 þeo soðæ lufe is  
 rotæ ylces godes. Ðú mon wylt habbæn gód ! þu wult habben  
 12 hæle þines lichames, ac swa ðeah ne telæ þu þ to mycele góde, þ ðe  
 hæfð eác þe yfelæ. þu wylt habben gold 7 seoluer ; efne þæs ðing  
 beoð góde, 3if þu heom wél notest. Gif þet þu ufel bist, ne miht  
 þu heom wel notizen. Beoð forþi gold 7 seoluer yfele yfelum,  
 16 7 gode godum. Hwæt fræmeð þe þ þin cyst stonde ful of gode, 7  
 þin in3ehúð stonde æmtiz ælces godes ? Ðu wylt habben gód, 7 nelt  
 þe sylf beon gód. Sceamien þe mæ3 þ ðin hus habbe ylces godes, 7  
 þe áne yfel. Soðlice nyht þu nan þing yfeles habben [fol. 166 b, col. b]  
 20 on þin æhte ; þu nelt habben yfel wif, ne yfel child, ne yfele þeowmen,  
 ne yfele scrud, ne forþan yfele sceos ; 7 wult swa ðeah habben yfel  
 lyf ! Ic bidde þe þ ðu hure læte þe ði lif deorre þenne þine sceos.  
 þu wyllt habben alle fæ3ere þing 7 icorene, 7 wult beon waclic þe  
 24 seolf 7 unwurð. Ðine æhtæ mid stille stæfne wullæð þe wræ3en  
 þus to ðine Drihtne, ' Efne þu 3yfæ pissum men þus fælæ æhtæ 7  
 godæ, 7 he sylf is yfel. Hwæt fræmeð him þ ðe he hæfð, þenne he  
 ðone naueþ þe him þa góðæ 3eaf þe he hæfð ? Gif nu cower sum,  
 28 onbryrd þurh þas word, smeað hwæt gód beo, þenne secge we þ þ  
 is gód þe þurh nan unlimpe ne mæ3 beon forloren. þu miht for-  
 leosan unpances þa ðing þe áteorizæn mæ3en ; ac 3if þu þe sylf for-  
 Gode gód bist, þet ne forleost þu næfre unpances.

1 þer] þe<sup>r</sup> MS.

10 Before apostolus an s has been erased.

15 Before Beoð is an erasure upon which is written Non in another hand.

27 naueþ] nauef MS.

28 hwæt] hwæ<sup>t</sup> MS.

and there is the beauteous troop of the angels and the song of the apostles and the praise of God and the glorifying of the highest King. There the righteous shine like the sun and men rule as angels in the kingdom of heaven. We are summoned and invited 4 to the holy dwelling-place and to the royal throne of peace, where the Almighty Lord liveth and reigneth with all his saints for ever without end. Amen.

## XIII

*AVARUS*, that is miser in English: *avaritia*, that is covetousness. 8 Some people call it the greediness of this world, that is, when a man is greedy after gold and silver and worldly possessions. This greediness is, as the Apostle Paul said, a root of every evil; and the true love is the true root of every good. Thou man! thou 12 desirest to have good; thou wilt have the health of thy body, but nevertheless do not account as a great good that which the bad man has also. Thou wilt have gold and silver. Truly these things are good if thou dost make good use of them; if thou art evil, thou 16 canst not make good use of them. Therefore gold and silver are evil for evil men, and good for good men. What advantage is it for thee if thy chest stand full of good, and thy inner thought remains destitute of every good? Thou wilt have good, and wilt 20 not be good thyself. Well mayest thou be ashamed that thy house should have every kind of good and only thyself evil. Truly thou wilt not have anything bad in thy possession. Thou wilt not have a bad wife or a bad child or bad servants or bad clothing or even 24 bad shoes; and yet thou art willing to have a bad life. I pray thee at all events to consider thy life more precious than thy shoes. Thou wilt have all things beautiful and choice, and thyself wilt be paltry and unworthy. Thy possessions with silent voice will accuse thee 28 thus before thy Lord, 'Indeed thou givest to this man these many possessions and good things and yet he himself is evil. What avails him that which he has, when he has not him who gave him the good things that he has.' If now one of you, roused by 32 these words, wonders what is good, then we say that is good which can never by any mischances be lost. Thou mayest be compelled to lose things which are liable to decay; but, if thou thyself art good before God, thou shalt never lose this against thy will. 35

## XIV

[Fol. 166 b, col. b, l. 20.]

U<sup>s</sup> sæȝð þeo haliȝe Cristes boc, ꝥ ure Hælend Crist arerde þreo  
 men of deape to life, 7 þa þreo tacnoden þene ðreofealde deap  
 4 þare sunfule sawle. Ure Drihten arerde anes caldormonnes dohtor  
 þeo þe læȝ dead dihllice on hire huse; hé arerde æft ænne cniht, þa  
 þa he com to ane burh, Naim ihaten, on þæs folces isihðe; þe ðridde  
 deade wæs þe ure Drihten arerde Lazarus ðe Iudeisce, þe læȝ  
 8 stincende fule on buriȝenum, feower niht iburiȝed. Ða ðreo deade  
 men þe ure Drihten arerde betacnæð þare sawle deap, þe on þry  
 wisen syngæþ on hyre life; ꝥ is, on yfele wilnunge, 7 on yfele  
 fremminge, 7 on ufele wune. Unforwondodlic ða ufele sunæn beoð  
 12 þare sawle deap; 7 þæs caldormonnes dohter þe læȝ inne forðfaren  
 bitacnoð þare sawle deap, þe on diȝlum sunneþohte þencæð to  
 synȝienne 7 hæfð þenne deap behud on hire heortæn on yfele  
 þauunge ꝥ yfel to donne. Þe deade þe wæs ifered on þæs folces  
 16 sihðe bitacnæð þa sawle þe openlice syngæð 7 mid yfelæ dedæ hire  
 deað swutelæð. Lazarus þe Iudeisce, þe læȝ stincende on buriȝenne,  
 be—[fol. 167] tacnæð þa sawle þe syngæþ iwunelice, 7 þurh únliſan  
 atelice stincæð. Ac ure Hælend mæȝ, swa swa Almihtig God, þa  
 20 sawlæ áræren swa he þas þry deaden dyde þurh his drihtenlice mihte  
 him sylfe to lofe. Nis swa ðeah nan synne swa swiðe mycel ꝥ mon  
 ne mæȝ betan, ȝyf he þa bote deþ bi þes gyltes mæðe 7 on Gode  
 trywize. Ure Hælend sæde swá ðæh on his godspelle, ‘þe ðe tállice  
 24 word sæð onȝean ðone Haliȝ Gast 7 hine hæfð to hospe, næf[ð] he  
 næfre þærof forȝyfenesse, ne on þisse weorlde, ne on þa towearden’.  
 Ofte dwolmen specon dusillice bi Criste, ac heo hit eft betton 7 buȝon  
 to him mid soðe bileafæ; 7 he heom sealde forȝyfenesse, swá swá he  
 28 sæde him sylf, ‘Ðeah ðe hwá sæge bi me tal oðer hosp, hit him  
 bið forȝyfen, ȝyf he hit bireowæþ; ac þe þe þam Halȝa Gaste hosp  
 cwæð oððe tal, his synne bið soðlice endeleas.’ Þe Almihtig Fæder,  
 þe alle þing iscóp, hæfð enne Sune, of him áne acenned unasegend-  
 32 lice, þene soðfestæ Hælend; ac þe Haliȝe Gast nis ná ihaten Sune,

5 dead] the second d altered from ð.

19 mæȝ] the æ altered from a.

29 bireowæþ] the s altered from f.

29 þe be] þe þe MS.

31 unasegendlice] the first n altered from another letter.

## XIV

CHRIST's holy book tells us that our Saviour Christ raised three people from death to life, and these three signified the threefold death of the sinful soul. Our Lord raised the ruler's daughter who lay dead in the privacy of her home. He next raised a youth when 4 he came to a town called Nain in the sight of the people. The third dead one whom Our Lord raised was Lazarus the Jew, who lay stinking foully in the tomb, having been four nights buried. These three dead people whom Our Lord raised signify the death 8 of the soul which sins in three ways in its way of life; that is, in evil thought and in evil deed and in evil habits. These evil sins are undoubtedly the death of the soul, and the ruler's daughter who lay lifeless within betokens the death of the soul that 12 thinks to sin in secret sinful thoughts, and has therefore death hidden in its heart in its evil consenting to do wrong. The dead man who was carried in the sight of the people signifies the soul that sins openly, and by evil deeds makes her death evident. 16 Lazarus the Jew, who lay stinking in the tomb, signifies the soul that sins habitually, and through ill repute stinks terribly. But our Saviour, even as Almighty God, can raise souls just as he did these three dead ones by his power as Lord for his own glory. 20 However, there is no sin so exceeding great, that a man cannot atone for it if he make repentance according to the degree of the sin, and trust in God. Yet our Saviour said in his gospel, 'He who saith a word in blasphemy against the Holy Ghost and taketh 24 him in mockery, shall never have forgiveness for it, either in this world or in the future one.' Heretics have often spoken foolishly about Christ, but they have afterwards made amends for it and inclined to him with true faith; and he has granted them forgive- 28 ness, even as he himself said, 'Though any one speak blasphemy or profanity about me, it shall be forgiven him if he repent it; but he who speaketh blasphemy or profanity about the Holy Ghost, his sins shall indeed be without end.' The Almighty Father, who created 32 all things, has a Son, ineffably begotten of him alone, the righteous Saviour; but the Holy Ghost is not called Son, because the one

for þam þe ðe an Fæder is æfre unbigunnon, 7 his ancennedæ Sunæ  
of him sylfe eafre, 7 þe Haliz Gast is heoræ begræ lufæ æfer  
bitweonæn heom of ham bam ilice. Nú nis na þe Fæder heoræ  
4 beþræ Fæder; for þam þe ðe oðer is Sunu, 7 þe oðer ni[s] ná Sunue.  
Eft þe ylcæ Sunæ nis ná heoræ beþræ sunæ, þæs Fæder 7 þæs Haliz  
Gastes, on ðere godcundnesse, ac ðe Halize Gast is ane heom bam  
imænelic, þam Almihtiz Fæder 7 his ancennede Sunæ; 7 þurh Halzæ  
8 Gast beoð alle synne forzyfene. Þe wise Fæder witerlice iscōp 7  
wrohte þurh his halzæ wisdom, þ̅ is his Sune, alle ȝesceftæ; 7 heom  
soðlice life bifeste þurh þene Halzæ Gast, þe is heoræ beþræ lufe 7  
willæ. Heoræ weorc bið æfre untodæledlic, 7 heo alle habbæð áne  
12 godcundnesse; alle an gecund, 7 áne mæȝ[e]nþrymme. Ac þare  
synne forzyfenesse stont on þam Halize Gaste, 7 he deþ forzyfenesse  
dædbetendum monnum 7 heore mōd onliht mid his liðe forzyfenesse,  
7 heom syððan frefræð, for þam þe he is Froforgast. Swá swá  
16 ðeo acennednesse bilimpæþ to Criste áne, swa belimpð þeo  
forzyfenesse to þam lifizendæ Gaste, þe þe is Almihtiz God, æfre  
unbegunnon of þam Fæder, 7 of þam Sunæ, heoræ beþræ lufæ. Be  
þan we mazen witen þ̅ he is alwealdend Gōd, þenne he swa mihtiz  
20 is þ̅ he mæȝ forzyfen alre monne synne, þe heom soðlice bireowsiæð,  
7 heoræ misdedæ her on weorlde. Ðe Hælend áne, þe is ihaten  
Crist, underfeng þa menniscnesse, 7 for us monnum prowode. Nu  
habbe wæ þa alyseddnesse þurh ðone leofæ Drihten, 7 ure syne  
24 forzyfenesse þurh ðone Halize Gast, 7 peah al þeo þrymme is on  
soðre annesse. 7 heo us þæs dæda doþ untweolice, forþam þe heo  
alle wurcð án weorc. Þe mon sæð hosp 7 tál toȝean þone Halize  
Gast, þe þe næfre ne swicæð synne to wurcean, 7 on heom wunæð  
28 oð his lifes ende, 7 forsihð þa forzyfenesse þæs soþfeaten Gastes, 7  
binimæð him selfum swá þone lyflice wæȝ buton mildsunge þæs  
mihtize Gastes mid his heardheortnesse his hetele modes. Ðe Halzæ  
Gast mildsæð bereowsiende monnum; ac heom ne mildsæþ he

6 Gastes] gastest *MS.*8 þe] þe ðe *MS.*14 dædbetendum] dæþbetendum *MS.*15 frefræð] fre<sup>e</sup>fræð *MS.*, *the o much fainter.*27 wunæð] wunæd *MS.*30 hetele] *erasure over t.*31 ac] *c altered from another letter.*

Father is ever without beginning, and his only-begotten Son is ever from him himself, and the Holy Ghost is the Love of them both, even between them, from them both alike. Now the Father is not the Father of them both; because the one is a Son and the other is not a Son. Again, the same Son is not the son of them both—of the Father and of the Holy Ghost—in the Godhead, but the Holy Ghost is alone common to them both—to the Almighty Father and to his only-begotten Son; and all sins shall be forgiven through the Holy Ghost. The wise Father did create and fashion by his holy wisdom, that is his Son, all creation; and he afterwards verily established life in them through the Holy Ghost, who is the love and will of them both. Their work is always indivisible, and they all have one Godhead, all one nature and one Majesty; but the forgiveness of sins rests on the Holy Ghost, and he grants forgiveness to men who repent their deeds and enlightens their hearts with his gentle forgiveness and comforts them afterwards, because he is the Spirit of comfort. Even as incarnation belongs to Christ alone, so does forgiveness belong to the Living Spirit, who is Almighty God ever without beginning, from the Father and from the Son, the love of them both. Hence we can understand that he is All-powerful God, since he is so mighty that he can forgive the sins of all men who truly repent, and their misdeeds in this world. The Saviour alone, who is called Christ, received human nature and suffered for us men. Now we have redemption through the dear Lord and forgiveness of our sins through the Holy Ghost, and yet all the power is in the true Unity. And they do these things for us undoubtedly, because they all work one work. He speaks blasphemy and profanity against the Holy Ghost, who never ceases to perform sins, and continues in them until his life's end, and neglects the forgiveness of the righteous Spirit; and thus he deprives himself of the way of life not having the mercy of the mighty Spirit through the hardheartedness of his adverse mind. The Holy Ghost has mercy on him who repents, but he has never mercy on them who despise his

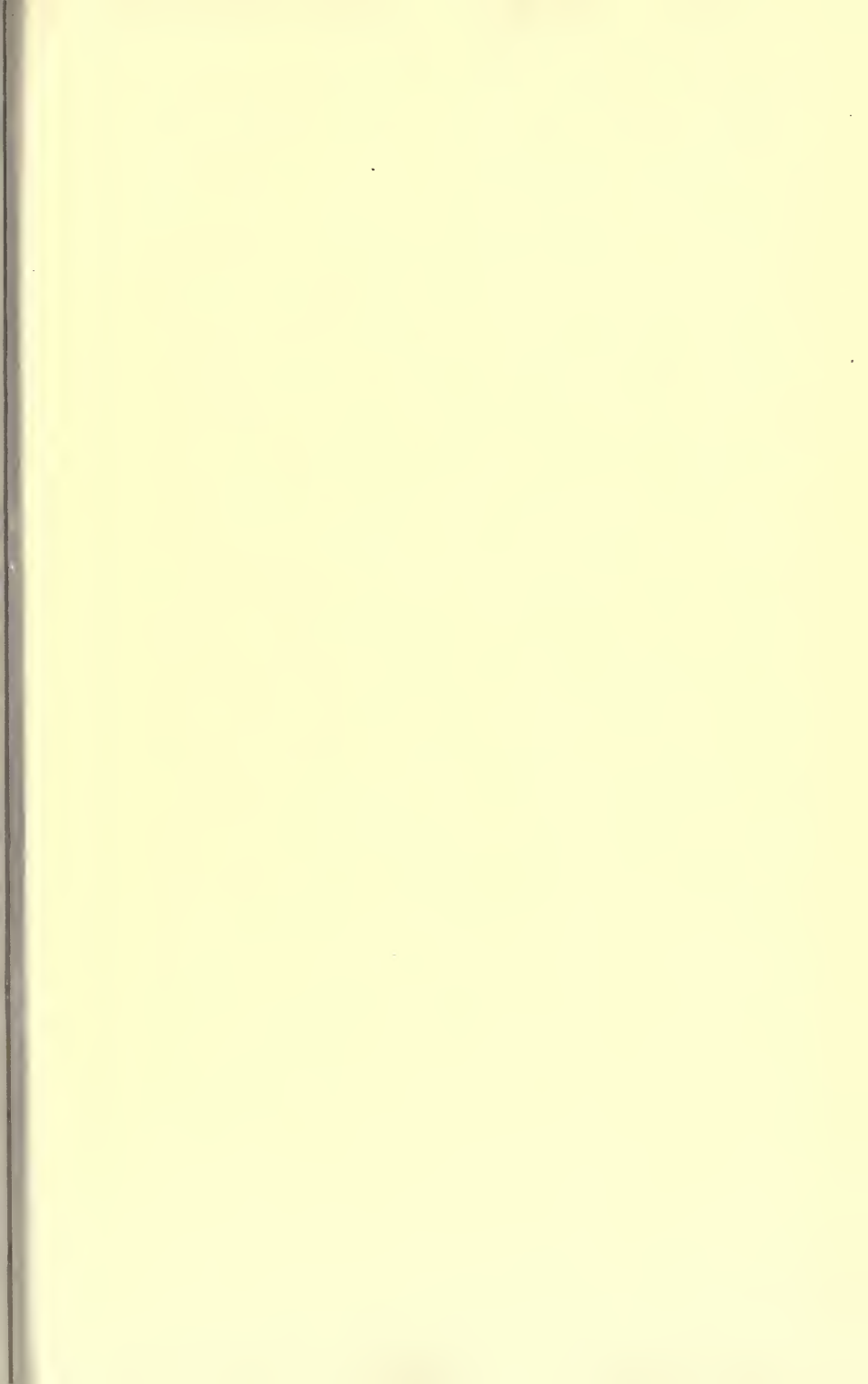
næfre þe his ȝyfe forseoð. Nu sceole we biddan mid ibezede mode þene Almihtig God, þe us þurh his wisdóm iscóp 7 us alysde þurh þene ylca Sunæ, þ̅ he ure synnen all adiglæde þurh þene Halȝe Gast, 4 7 us healde wið deofel, þ̅ we to him gán þe us ær wrohte. Be þreom deadæ we rædæþ þe ure Drihten arerde; ac his wundra næron i writene alle, ac þa áne mon wrat ðe milton nihtsumien monnum to hæle, 7 to heoræ ileafæ, 7 þa ðe hæfdon heahlic tacnunge þa 8 wæren iopenode þurh þone Hælend. [fol. 167 b.] His apostoli 7 heoræ æfterȝengæn arærden monie men of deape, ac þe ylca Drihten dude þ̅ ðurh heom, swa swá he dyde ær þurh him sylfum on his audweardnesse.

2 alysde] aly<sup>4</sup>de MS.3 adiglæde] *see note.*9 æfterȝengæn] *see note.*

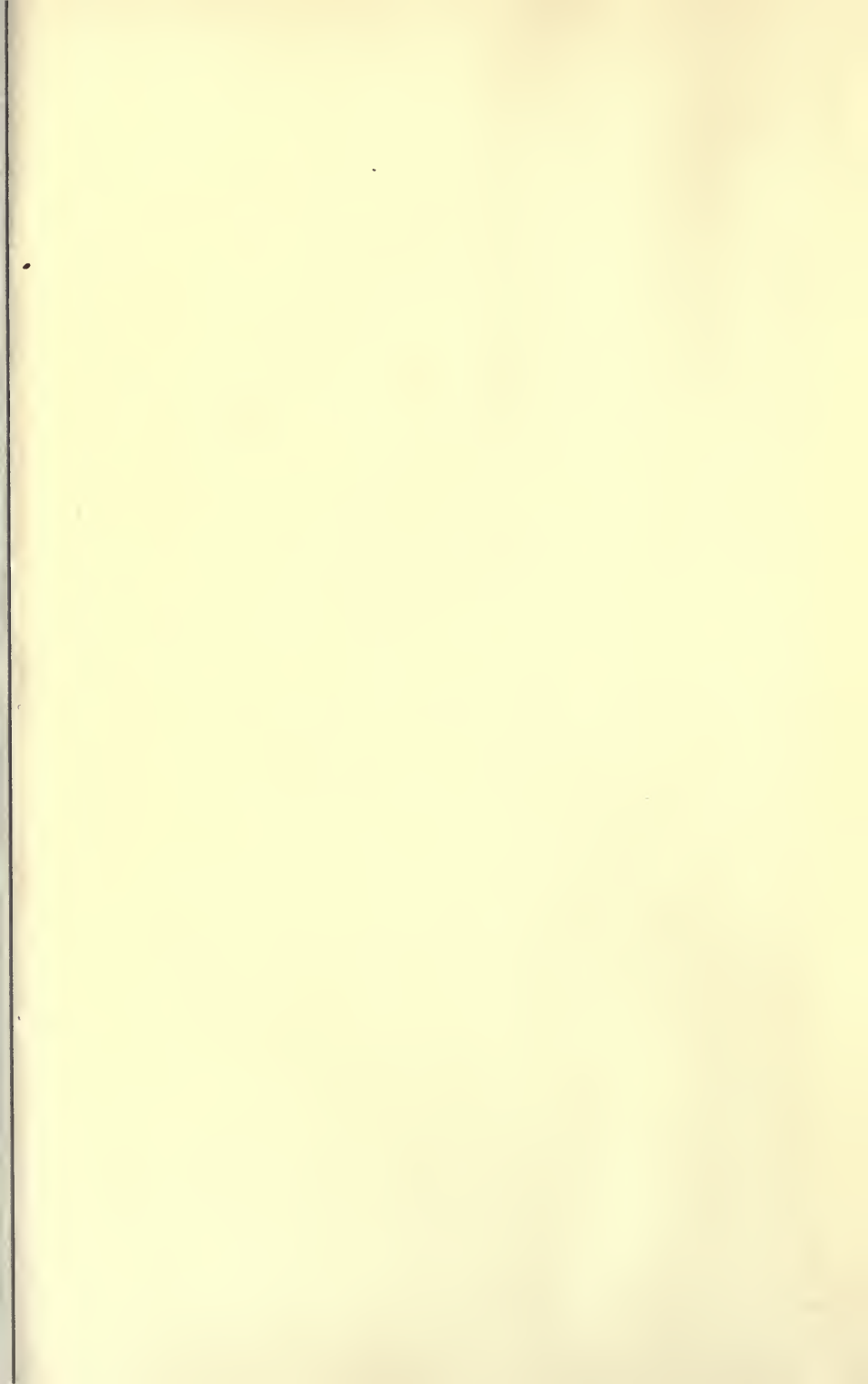
grace. Now must we pray with humbled minds that Almighty God, who created us by his wisdom and redeemed us through his same Son, that he will blot out all our sins through the Holy Ghost, and protect us against the devil, that we may go to him who created us before. We read of three dead whom our Lord raised, but his miracles were not all recorded, but only those were recorded which might be sufficient for salvation of men, and for their faith, and those which had sublime meanings that were explained by the Saviour. His apostles and their successors raised many men from death, but this same Lord did it through them even as he had done it before by being present himself.

D

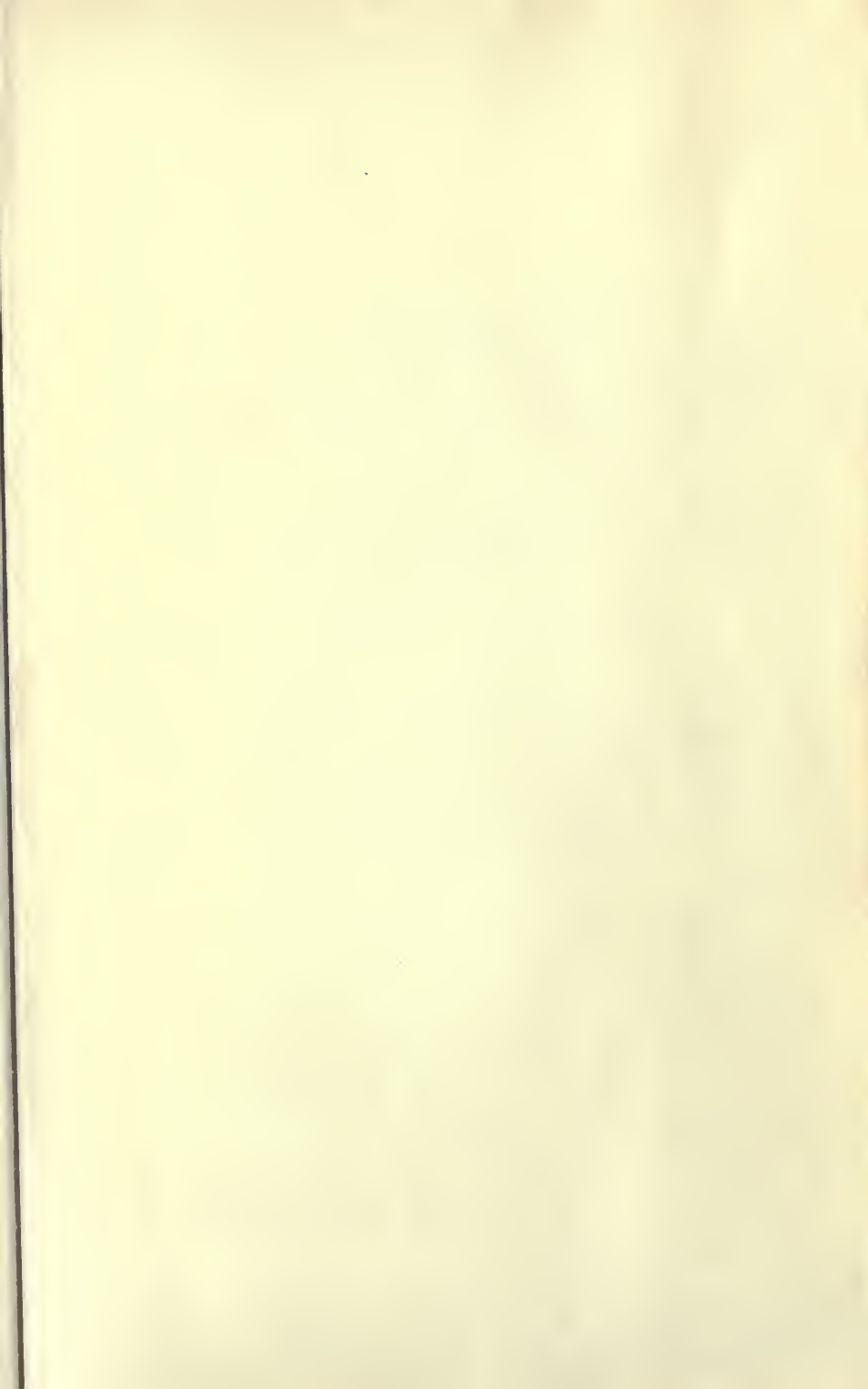
42

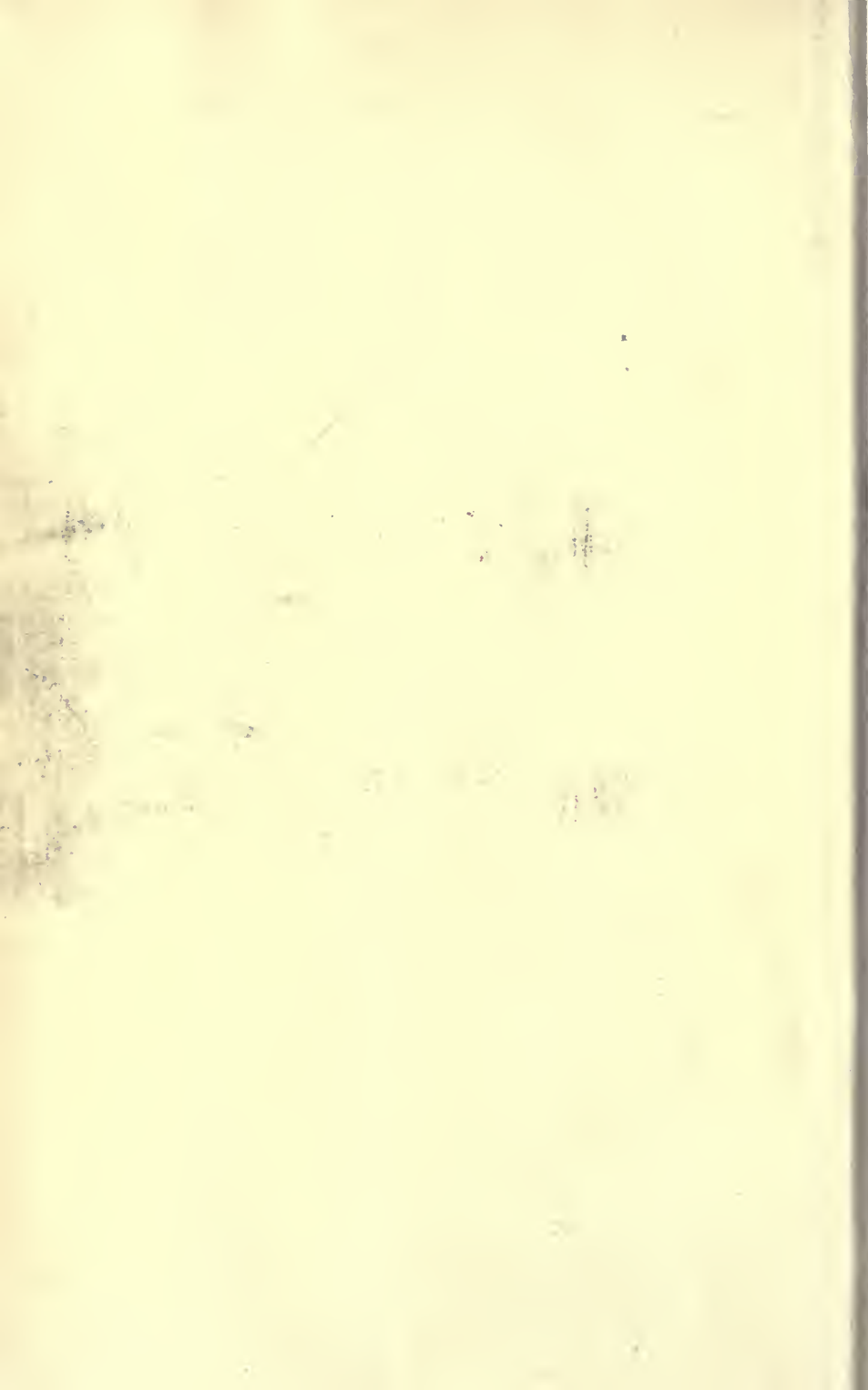












**BINDING SECT. NOV 6 - 1968**

PR

1119

A2

no.137

Early English Text Society

[Publications]

Original series

**CIRCULATE AS MONOGRAPH**

**CIRCULATE AS MONOGRAPH**

**PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET**

---

**UNIVERSITY OF TORONTO LIBRARY**

---

**CIRCULATE AS MONOGRAPH**

